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CHRISTMAS GREETINGS
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations

To His Holiness **DIMITRIOS I**,
Archbishop of Constantinople the New Rome
and Ecumenical Patriarch

Your Holiness, beloved in the Lord, Holy Vladyka,
With a feeling of deep brotherly love and heartfelt joy I greet you on this great and glorious feast of the Nativity in the flesh of the Word of God.

The Son of God descended to the Earth and was made incarnate of the Holy Ghost and the Virgin Mary in order to illumine men with the light of the true knowledge of God and make us the heirs of God (Eph. 1. 11). In this was expressed God's ineffable love for mankind and confirmed was the lofty destiny of man who is responsible for what takes place in the world.

Today, when this world is filled with alarm and the sacred gift of life is being threatened with destruction, we fervently entreat the newly-born Divine Infant: may He grant to His people and all nations stable and lasting peace as it was sung by the host of Angels over Bethlehem on the Holy Night of Christmas.

With zeal we pray to Christ the Life-Giver that He might bless us with a peaceful and prosperous year, so that people on Earth might live in love and righteousness (1 Jn. 2. 29), augmenting God's glory and consolidating *on earth peace, good will toward men* (Lk. 2. 14).

With love in Christ our Saviour,

+ *PIMEN, Patriarch of Moscow and All Russia*

Christmas 1985/1986
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent such messages of Christmas greetings to the Primates of the Orthodox Churches:

His Beatitude *NICHOLAS VI*, Pope and Patriarch of Alexandria and All Africa;
Alexandria
His Beatitude *IGNATIOS IV*, Patriarch of Antioch the Great and All the East; Damascus
His Beatitude *DIODOROS I*, Patriarch of the Holy City of Jerusalem and All Palestine;
Jerusalem
His Holiness and Beatitude *ILIYA II*, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
His Holiness *GERMAN*, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
His Beatitude *JUSTIN*, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
His Holiness *MAKSIM*, Patriarch of Bulgaria; Sofia
His Beatitude *CHRYSOSTOMOS*, Archbishop of New Justiniana and All Cyprus; Nicosia
His Beatitude *SERAPHIM*, Archbishop of Athens and All Hellas; Athens
His Beatitude *VASILIJ*, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude *DOROTEJ*, Metropolitan of Prague and All Czechoslovakia; Prague
 His Beatitude *THEODOSIUS*, Archbishop of Washington, Metropolitan of All America
 and Canada; New York
 His Eminence *DAMIANOS*, Archbishop of Sinai, Pharan and Raitha; Cairo
 His Eminence *PAUL*, Archbishop of Karelia and All Finland; Kuopio
 His Eminence *THEODOSIUS*, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

His Holiness Pope *JOHN PAUL II*; Vatican City
 His Holiness *VÄZGEN I*, Supreme Patriarch-Catholics of All Armenians; Echmiadzin
 His Holiness *SHENUDA III*, Pope of Alexandria and Patriarch of St. Mark's See in All
 Africa and the Middle East; Cairo
 His Holiness Mar *IGNATIUS ZAKKA I IWAS*, Patriarch of Antioch and All the East;
 Damascus
 His Holiness *BASELIUS* Mar *THOMA MATTHEWS I*, Catholicos of the East, Metropoli-
 tan of Malankara; Kottayam
 His Holiness Abuna *TEKLE HAIMANOT*, Patriarch of the Ethiopian Church; Addis Ababa
 His Holiness Mar *DINKHA IV*, Catholicos-Patriarch of the Assyrian Church of the East
 His Beatitude *MAXIMOS V*, Patriarch of Antioch and All the East, Alexandria and Jeru-
 salem; Damascus
 His Grace Dr. *ROBERT RUNCIE*, Archbishop of Canterbury, Primate of All England
 and Metropolitan; London
 His Grace Dr. *JOHN M. ALLIN*, Presiding Bishop of the Episcopal Church in the USA;
 New York
 His Grace Dr. *ANTONIUS JAN GLAZEMAKER*, Archbishop of Utrecht, Primate of the
 Old Catholic Church of the Netherlands; Utrecht
 Dr. *JOHN VIKSTRÖM*, Archbishop of Turku and Finland, Primate of the Evangelical
 Lutheran Church of Finland; Turku
 The Rev. Dr. *EMILIO CASTRO*, Elected General Secretary of the World Council of
 Churches; Geneva
 Bishop *KARÖLY TOTI*, President of the Christian Peace Conference; Budapest
 Dr. *G. G. WILLIAMS*, General Secretary of the Conference of European Churches; Geneva
 Mr. *GERALD GÖTTING*, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Christmas:

Monsignor *JULIAN* Cardinal *VAIVODS*, Titular Bishop of Great Makriana, Apostolic
 Administrator of Riga and Liepaja; Riga
 Monsignor *LIUDAS POVILONIS*, Titular Bishop of Arcavica, Apostolic Administrator of
 Kaunas and Vilkavishkis; Kaunas
 Probst *JANIS BERZINSH*, of the Evangelical Lutheran Church of Latvia, Councillor of
 the Consistory; Riga
 Archbishop *EDGAR HARK*, of the Estonian Evangelical Lutheran Church; Tallinn
 The Rev. *V. E. LOGVINENKO*, Chairman of the All-Union Council of the Evangelical
 Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:

The Most Reverend *NIKODIM*, the Old Believers Archbishop of Moscow and All Russia;
 Moscow
 The Most Reverend *GENNADIY*, Archbishop of Novozybkov, Moscow and All Russia of
 the Old Orthodox Christian Believers; Novozybkov
 I. I. *EGOROV*, Chairman of the Supreme Old Believers Council in the Lithuanian SSR;
 Vilnius
 M. I. *CHUVANOV*, Chairman of the Moscow Transfiguration Community of Old Be-
 lievers; Moscow
 F. S. *KUKUSHKIN*, Chairman of the Moscow Community of Christian Old Believers of
 the Pomorye Communion; Moscow
 P. D. *TIKHOMIROV*, Chairman of the Grebenshchikovskaya Community of Old Believers
 in Riga; Riga

Congratulatory Telegrams **from His Holiness Patriarch PIMEN**

To the President of the Presidium of the USSR Supreme Soviet
Andrei Andreyevich GROMYKO

The Kremlin, Moscow

Highly esteemed Andrei Andreyevich,

On behalf of the Holy Synod, the episcopate, clergy and laity of the Russian Orthodox Church and on my own behalf allow me to congratulate you cordially on the coming New Year. The truly significant achievements of the Soviet people in the past year fill each one of us with deep satisfaction. I am happy to note that the children of the Russian Orthodox Church are zealously labouring to implement the development programmes of our country. Just as all Soviet people, the believers of our country estimate duly the vigorous and consistent efforts of our government in the cause of peace. We attach special importance to the Geneva meeting of the leaders of the USSR and the USA and hope that its encouraging results will be worthily developed in the coming New Year which has been proclaimed the International Year of Peace. Together with numerous American religious figures we supported this meeting with prayers and strove to create around it an atmosphere of public good will. Please accept, highly esteemed Andrei Andreyevich, our sincere wishes of good health and beneficent success in your lofty and intense work for the prosperity of our Motherland and the consolidation of international peace and cooperation. May 1985 be a genuine year of peace and mutual understanding of nations.

With deep respect,

PIMEN, Patriarch of Moscow and All Russia

December 30, 1985

To the Chairman of the USSR Council of Ministers
Nikolai Ivanovich RYZHKOV

The Kremlin, Moscow

Deeply esteemed Nikolai Ivanovich,

My cordial congratulations to you and, in your person, to the Government of the Soviet Union on the coming New Year. The believing citizens of our country perceive with a feeling of deep satisfaction the energetic and purposeful efforts of the Soviet leadership aimed at the further all-round development and prosperity of our country with which the past year has been marked and which will be ever more vigorous in the New Year. The children of the Church are also devoting their labour to a speedy implementation of this urgent task. We share wholly our government's principled peacemaking policies of averting the threat of a nuclear war and the use of space for military purposes, and of developing fruitful cooperation with all countries. We assure you that our Russian Orthodox Church will continue with every means at her disposal to help preserve from destruction the sacred gift of life and consolidate peace and friendship among nations. Please accept, deeply esteemed Nikolai Ivanovich, heartfelt wishes of good health and beneficent success in your lofty service.

With deep respect,

PIMEN, Patriarch of Moscow and All Russia

December 30, 1985

New Year Congratulatory Telegram

**to His Holiness Patriarch PIMEN of Moscow and All Russia
from the Chairman of the Council for Religious Affairs
of the USSR Council of Ministers K. M. KHARCHEV,**

Highly Esteemed Patriarch Pimen,

Please accept my cordial good wishes for the New Year of 1986. I sincerely wish Your Holiness good health and every success in your patriotic work for the promotion of peace and friendship among nations. With deep respect.

K. M. KHARCHEV

Message of Greetings to the Supreme Patriarch and Catholicos of All Armenians, VAZGEN I

**To His Holiness VAZGEN I,
Supreme Patriarch and Catholicos of All Armenians,**

Your Holiness, beloved brother in Christ,

Thirty years have passed since the day when, by the will of God, it fell to your lot to ascend the glorious throne of St. Gregory the Illuminator and become the supreme spiritual pastor of all faithful Armenian people.

Three decades is not a short period of time in the life of a man, and we have witnessed that throughout these years the All-Bountiful Lord has not left Your Holiness and the Holy Church of Armenia entrusted to your guidance without His mercies. The past thirty years have proved to be a time of her consolidation and prosperity, which is greatly due to Your Holiness's efforts.

Faithful Armenians, those living in their ancient and beautiful homeland and those in diaspora cherish and invoke God's blessing upon your name. For them you are a loving father and a spiritual guide.

In the years of your primacy, the international prestige of the Armenian Apostolic Church has risen. You, Your Holiness, have visited many Christian Churches as well as received at your Holy Echmiadzin numerous representatives of those Churches, religious associations, and ecumenical organizations. The voice of the representatives of the Armenian Apostolic Church is constantly heard from the rostrum of the World Council of Churches among the voices of other envoys of the Oriental Churches of the Apostolic Tradition urging the unity of Christians on the basis of the Catholic Tradition.

The much-suffering Armenian people have lived through the tragedy of the genocide in 1915, the painful memory of which lives in the hearts of the new generations. So that similar tragedies may never happen again, so that all nations may live in peace, accord, and fruitful cooperation, you, Your Holiness, fulfilling your duty of a pastor and citizen, are standing in the vanguard of the champions of peace. Your peace initiatives and appeals have won deep respect among the broad strata of Soviet and world public. We hold in high esteem your profound involvement in the efforts for peace of the Churches and religious associations of our great country.

We are still under deep impression of the Meeting of the Heads and Representatives of Churches and Religious Associations in the Soviet Union devoted to the 40th anniversary of Victory in the Great Patriotic War of 1941-1945 and held on your initiative in April 1985, in Moscow. At this meeting you, Your Holiness, and other religious figures of this country again raised their voices to safeguard the priceless gift of life

from a nuclear catastrophe. We believe that the Lord blesses these joint efforts of ours and that they actually contribute to the growing efforts of religious peacemakers to consolidate peace among nations.

In the years of your primacy the ties of sisterly love, which have grown into traditional, between the Armenian Apostolic and the Russian Orthodox Churches have strengthened. We have met Your Holiness many times in Holy Echmiadzin and in Moscow bearing witness to this mutual love. And now too we express our invariable hope that the sisterly ties between our two Churches may continue to extend and deepen.

We are deeply satisfied that our cooperation in the ecumenical and peacemaking spheres and our striving to come to know each other better are being successfully promoted by the good relations established between the theological schools of our Churches.

With deep appreciation and profound love for and devotion to Your Holiness, I congratulate you with all my heart with the 30th anniversary of your enthronization and prayerfully wish Your Holiness bodily strength for many more years and God's abundant help in your primatial labours for the good estate of the Holy Armenian Apostolic Church, and in your lofty patriotic service and peacemaking.

With love in Christ,

+ *PIMEN, Patriarch of Moscow and All Russia*

September 20, 1985
Moscow

His Holiness Patriarch PIMEN

Awarded the CSSR Order of Friendship

By the decree of October 30, 1985, signed by the President of the CSSR, Dr. Gustav Husak, His Holiness Patriarch Pimen of Moscow and All Russia has been awarded the Order of Friendship of Czechoslovakia in recognition of his outstanding services in strengthening peace and developing friendship between the peoples of Czechoslovakia and the Soviet Union.

Patriarch PIMEN'S Speech

at the Presentation of the CSSR Order of Friendship on October 30, 1985

Highly esteemed Dr. Matej Lúčan,

Permit me, first of all, to express my most profound and sincere gratitude to the President of the Socialist Republic of Czechoslovakia, Dr. Gustav Husak, for having honoured me with this lofty award—the Order of Friendship. I cordially thank you, Dr. Matej Lúčan, for presenting to me this award. I rightfully regard it as belonging to the whole of the Russian Orthodox Church whose faithful children together with all Soviet people are untiringly increasing their efforts to strengthen friendship and cooperation between the peoples of Czechoslovakia and the Soviet Union.

We, religious people, with profound satisfaction note the fact that our two states are implementing a principled policy of peace in keeping with the innermost aspirations of our peoples and the meaning of universal history.

Now that a threat of annihilation is hanging over the sacred gift of life, that there has been a marked deterioration of the international si-

tuation brought about by the decision of the US Administration to embark on militarization of outer space, the consistency of common efforts for peace by our countries and peoples, including Christians, acquire particular importance. We are deeply satisfied that the children of the Czechoslovak and Russian Orthodox Churches as well as other Churches both in the Soviet Union and the CSSR are taking a most active part in this process.

I would like to assure you, highly esteemed Dr. Lúčan, that the Russian Orthodox Church will continue to do all she can to further develop good relations between our peoples so that these relations may always be characterized by like-mindedness, unanimity, and profound and sincere friendship.

Relying on God's help and mercy, we, together with our Christian brothers in Czechoslovakia, shall continue to increase our joint efforts for the good of our peoples and to achieve a durable peace with justice.

Allow me to express once again my profound gratitude to Mr. President and the CSSR Government for the high assessment of my modest labours.

From all my heart I wish further prosperity to your beautiful country, and its industrious and peace-loving people!

Letter to His Holiness Patriarch PIMEN

**from the President of the Christian Democratic Union in the GDR,
GERALD GÖTTING**

Your Holiness,

On behalf of the central board of the Christian Democratic Union of the GDR and on my own behalf I would like to express cordial gratitude to you for your greetings and good wishes on the occasion of the 40th anniversary of the CDU conveyed to me by His Eminence Metropolitan Filaret, Head of the Department of External Church Relations of the Moscow Patriarchate.

Your greetings attest to the strong friendship and close cooperation between the Russian Orthodox Church and the CDU in the GDR which have been consolidated even more over the past four decades. They are also an expression of the close unity of our peoples, and especially our faithful, in the struggle for world peace and universal social justice and against the forces that are pushing the world into nuclear madness, in the struggle in which we must come out in a united front. My heart is filled with joy at the awareness of our unity.

With deep respect and wishes of every success,

June 27, 1985
Berlin

GERALD GÖTTING

Letter from the CPC Leadership to His Holiness Patriarch PIMEN

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow, USSR

Your Holiness,

The 6th All-Christian Peace Assembly has received with great joy your Message and good wishes which gave us inspiration in our commitments to the cause of peace and justice, confidence building and the promotion of cooperation, which are being enhanced through the strength of the Christian faith. The Christian Peace Conference is performing its

work according to the word of the Apostle: *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him* (Col. 3. 17).

Permit us, Your Holiness, to present to you the results of our 6th All-Christian Peace Assembly in the form of the basic documents adopted by Christians from more than 90 countries.

We are hopeful that the moral energy, which stems from the force of faith, will be for the benefit of the structures of peace throughout the world, of those who suffer and hope and of all of God's creation. Your inspiring Message has strengthened us in this hope and we are especially grateful to you for your approval and support.

With best wishes and prayers for you, your Church and your labours,
Respectfully yours,

Bishop Dr. CAROLY TOTH,
President

Metropolitan FILARET
of Kiev and Galich

Chairman of the Continuation Committee
The Rev. Dr. LUBOMIR MIŘEJOVSKY,
General Secretary

Prague
July 2-9, 1985

Decree of the Presidium of the USSR Supreme Soviet on Awarding Archbishop PITIRIM of Volokolamsk with the Order of Friendship of Nations

For patriotic activity in the cause of peace and on the occasion of his 60th birthday Archbishop Pitirim of Volokolamsk to be awarded the Order of Friendship of Nations.

A. GROMYKO,
President of the Presidium of the USSR Supreme Soviet
T. MENTESHASHVILI,
Secretary of the Presidium of the USSR Supreme Soviet

January 10, 1986
The Kremlin, Moscow

Chronicle

Reception at the US Consulate General in Leningrad. On July 2, 1985, the US Consul General in Leningrad, Mr. Magee and his wife gave a reception at the US General Consulate in Leningrad to mark Independence Day (209th anniversary). With the blessing of Metropolitan Antony of Leningrad and Novgorod, the reception was attended by Archimandrite Evgeniy, Secretary to Metropolitan Antony, and Father Gennadiy Zverev, the Oikonomos of the Leningrad Diocesan Administration.

Reception at the French Consulate General in Leningrad. On July 12, 1985, the French Consul General in Leningrad, M. Michael Bulmer and his wife gave a reception to mark the French national holiday—Bastille Day. With the blessing of Metropolitan Antony of Leningrad

and Novgorod, the reception was attended by Archimandrite Evgeniy, secretary to the Metropolitan; Father Gennadiy Zverev, the Oikonomos of the Leningrad Diocesan Administration; and M. V. Zvereva, a lecturer of the Leningrad Theological Academy.

Meeting at the Leningrad Peace Committee. On July 15, 1985, representatives of the Leningrad public had a meeting at the Leningrad Regional Peace Committee with a delegation from the American "Council for Citizens Exchange and Cooperation" organization.

With the blessing of Metropolitan Antony of Leningrad and Novgorod, the meeting was attended by the Secretary of the Council of the Leningrad Theological Academy and Seminar Hieromonk Iannuariy. He replied to numerous questions put by the members of the group.



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

OCTOBER

October 8 (September 25), the Feast of St. Sergiy of Radonezh, the Miracle Worker. On the eve, at 3 p.m. His Holiness Patriarch Pimen attended the faithful to St. Sergiy at the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra which was read by Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Volokolamsk, Iov of Zaisk, and Bishop Aleksandr of Dmitrov.

His Holiness officiated at All-Night Vigil and celebrated Divine Liturgy on the feast day itself at the Holy Trinity Cathedral assisted by Archbishops—Simeon of Ryazan and Kasimov and Iov of Zaisk. After the services in the churches of the Lavra and the moleben in the Lavra square, His Holiness, from the balcony of the Patriarchal Chambers, gave his primatial blessing to numerous pilgrims and wished them good health and God's help in good deeds by the prayers of St. Sergiy".

DECEMBER

On December 4 (November 21), the Feast of the Presentation of the Blessed Virgin in the Temple, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral of the Epiphany, and, on the eve, officiated at All-Night Vigil in the same cathedral, assisted by Archbishop Iov of Zaisk.

December 19 (6), the Feast of St. Nicholas, Bishop of Myra in Lycia, the Miracle Worker—the patronal feast of the Patriarchal Cathedral of the Epiphany, whose northern chapel is dedicated to St. Nicholas. His Holiness Patriarch Pimen attended Divine Liturgy



His Holiness Patriarch Pimen officiating at All-Night Vigil in the Patriarchal Cathedral of the Epiphany on the eve of the Feast of St. Nicholas, December 18, 1985

and received Holy Communion in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil in the same cathedral assisted by Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; and Archbishop Iov of Zaisk.

After the service His Holiness felicitated the congregation on the patronal feast and wished them that St. Nicholas might be their invariable intercessor before the Throne of God and helper in life.

During the Liturgy His Holiness presented Metropolitan Vladimir of Rostov and Novocherkassk with the panagia on the occasion of his 50th birthday.

During Divine Liturgy Ektene for the Dead was read by Metropolitan Nikolai Yarushevich (†1961).

His Holiness Patriarch PIMEN Visits Czechoslovakia



His Holiness Patriarch Pimen of Moscow and All Russia stayed in Karlovy Vary, Czechoslovakia, from October 10 to November 4, 1985, for rest and treatment.

His Holiness arrived in Prague on October 10, accompanied by Bishop Vladimir of Podolsk, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary, and Deacon Feodor Sokolov. They were welcomed at the airport by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, and Chancellor of the Metropolitan Council of the Czechoslovak Orthodox Church, Protopresbyter Jaroslav Suvarsky. Also present at the airport were the Director of the Secretariat for Church Affairs of the CSSR Government, Dr. V. Janku; Director of the Secretariat for Church Affairs in the Ministry of Culture of Czechia, Dr. F. Elinek, other Czechoslovak officials, and the Counsellor-Envoy of the USSR Embassy in the CSSR, I. A. Cherkasov, and Secretary of the Embassy, A. S. Berezin.

Later that day His Holiness Patriarch Pimen arrived at Karlovy Vary.

On Sundays and feast days, Patriarch Pimen attended divine services in the Church of Sts. Peter and Paul of the Russian Orthodox Church Podvorye in Karlovy Vary. On October 13, 19th Sunday after Pentecost, after the Divine Liturgy His Holiness addressed the congregation with a greeting. He donated to the church a gilt casing with enamel for the altar and prothesis and blessed the congregation presenting to each of them small icons of St. Nicholas the Miracle Worker. Speaking on behalf of the parishioners and the church council, the Dean of the Podvorye, Bishop Vladimir of Podolsk cordially thanked His Holiness the Patriarch.

During his stay in Karlovy Vary, His Holiness had meetings with the Heads and representatives of Churches in Czechoslovakia.

On October 29, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia gave a reception in honour of His Holiness Patriarch Pimen. Among the guests were the Heads and representatives of Churches in Czecho-

slovakia, Czechoslovak government officials and officials of the Soviet Embassy in Prague and also Archbishop Serapion of Vladimir and Suzdal and the Father Superior of the Trinity-Sergiy Lavra, Archimandrite Aleksy who were in Karlovy Vary on holiday. Speeches of greeting addressed to His Holiness Patriarch Pimen were made by His Beatitude Metropolitan Dorotej; Patriarch of the Czechoslovak Hussite Church Dr. Miroslav Novák; Bishop Josef Vrana of Olomouc; Bishop Joseph Feranec of Banská Bystrica; Canon Zdenek Adler (Roman Catholic Church in Czechoslovakia); Synodal Signor Dr. Milan Hajek (Church Brethren), and also the Director of the Secretariat for Church Affairs of the CSSR Government, Dr. Vladimir Janku; Secretary of the Soviet Embassy in the CSSR, A. S. Berezin, and other officials. His Holiness Patriarch Pimen spoke in response:

"Your Beatitude, beloved in the Lord brother and co-worker, dear in Christ archpastors, fathers, brothers and sisters, friends,

"I would like to thank all of you for the cordial greetings and good wishes which you have addressed to me today. This unforgettable repast, this true brotherly communion in love and like-mindedness which we experience now will be preserved forever in my grateful memory.

"I am happy to see and greet here representatives of various Christian Churches in Czechoslovakia. The Gospel of love and peace shall be with you (2 Cor. 13. 11).

"The presence here of representatives of the government circles of the CSSR offers the best testimony of the international unity inherent in the truly democratic societies which is manifested most vividly in our day in the joint efforts for peace, for international friendship and cooperation.

"Friendship and cooperation are words whose meaning and significance are near and dear to all people, and it is all the more lamentable that as far they remain, on a global scale, the ideal of relations among people and among states that is difficult to attain. And it gives us all the greater satisfaction to realize that relations

between the peoples of our two countries set a fine example of the implementation of this ideal of friendship, cooperation and mutual assistance to which all people of good will are striving. I am confident that this is promoted to no small degree by the truly fraternal nature of relations between the Christians of the ČSSR and the Soviet Union, between the Churches of our countries.

"The present time gives cause for profound concern for the destinies of the world and of life on Earth. In conditions when there is a real threat to the life and well-being of nations, the unity of efforts for peace on the part of our two countries which sets a good example to other states and peoples, acquires a truly vital importance.

"I am confident that we, Christians of the two friendly countries, with God's help, will be able to continue to develop as successfully our good cooperation and provide a tangible contribution to the development of friendship and cooperation between the peoples of Czechoslovakia and the Soviet Union, to the good cause of building a peaceful and happy future for our continent and for the whole world.

"I take this opportunity to thank from all my heart all those whom I have been associating with during my stay in your wonderful country, for the fraternal attention and love which my companions and I have enjoyed here. "Permit me once again to cordially thank His Beatitude Metropolitan Dorotej for the warm brotherly welcome and propose a toast to the further strengthening of good mutual relations, friendship and cooperation between the peoples of our countries!

"To the prosperity and well-being of all the people of Czechoslovakia!

"To a peaceful and prosperous future!

"To all of you, dear friends and brothers!"

After that Dr. V. Janku announced the decision of the President of Czechoslovakia, Dr. Gustav Husak, to award His Holiness Patriarch Pimen with the Order of Friendship, and cordially congratulated him on the award. On October 30, there was a ceremony at the Grzansk Palace in Prague at which Deputy Prime Minister of Czechoslovakia, Dr. Matej Lučan, presented to His Holiness Patriarch Pimen the Order of Friendship on behalf of

the President Dr. Gustav Husak and the Government of the Czechoslovak Socialist Republic. The ceremony was attended by His Beatitude Metropolitan Dorotej; Bishop Vladimir; Protopresbyter Jaroslav Šuvarsky; Minister of Culture of Czechia and Moravia, Dr. Milan Klusak; First Deputy Foreign Minister of the ČSSR, Jindřich Rehořek; Director of the Secretariat for Church Affairs of the Government of the ČSSR, Dr. Vladimir Janku, other Czechoslovak officials, as well as Ambassador Extraordinary and Plenipotentiary of the USSR to the ČSSR, V. P. Lomakin, and Secretary of the Soviet Embassy, A. S. Berezin. In a speech at the presentation of the award Dr. Matej Lučan said that the President of the Czechoslovak Socialist Republic, Dr. Gustav Husak, and the ČSSR Government decided to confer upon His Holiness Patriarch Pimen of Moscow and All Russia the Order of Friendship of the Czechoslovak Socialist Republic in recognition of his work for peace over many years and for the strengthening of brotherly contacts between the peoples of Czechoslovakia and the Soviet Union.

His Holiness Patriarch Pimen spoke in response (see p. 6).

In the evening Dr. Matej Lučan gave a dinner in honour of His Holiness Patriarch Pimen. His Beatitude Metropolitan Dorotej, Ambassador V. P. Lomakin and other guests at the function expressed cordial congratulations to His Holiness on the high award. His Holiness thanked Dr. Matej Lučan for his kind attention and hospitality and asked him to convey his gratitude and best wishes to President Gustav Husak for the high assessment of his labours. His Holiness pointed out that thanks to the vigorous efforts of the Russian Orthodox Church Podvorye in Karlovy Vary in recent time most beneficent and close contacts had been established between the Churches in Czechoslovakia and the Russian Orthodox Church and there had been more frequent fraternal meetings.

On November 2, His Holiness Patriarch Pimen received in Karlovy Vary General Secretary of the Christian Peace Conference, Dr. Lubomir Miřejovský.

On November 4, His Holiness the Patriarch left for Moscow.

Bishop VLADIMIR of Podolsk

Archimandrite ANTONIY Moskalenko
Nominated and Consecrated Bishop
of Pereyaslav-Khmelnitsky



Bishop Antony of Pereyaslav-Khmelnitsky

By the decision of His Holiness Patriarch Pimen and the Holy Synod of October 4, 1985, Archimandrite Antony Moskalenko, dean of the St. Vladimir Cathedral Church in Kiev, Chancellor of the Ukrainian Exarchate, was designated Bishop of Pereyaslav-Khmelnitsky.

On Saturday, October 12, 1985, after All-Night Vigil in the St. Vladimir Cathedral Church the nomination of Archimandrite Antony Bishop of Pereyaslav-Khmelnitsky was performed by Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine;

Nikodim of Lvov and Ternopol Archbishops—Antony of Chernigov and Nezhin, Makariy of Ivano-Frankovsk and Kolomyia, Agafangel of Vinnitsa and Bratslav; Bishops—Savva of Poltava and Kremenchug, Varlaam of Chernovtsy and Bukovina.

At the ceremony of nomination, Archimandrite Antony made an address:

"Your Eminences, Your Graces, archpastors and fathers wise-in-God,

"According to God's unutterable predestination and by the decision of His Holiness the Patriarch of Moscow and All Russia and of the Holy Synod of the



Participants in the Sacrament of Consecration just performed

Russian Orthodox Church, I, the unworthy one, am being called to a great and responsible service.

"But what can I say about this good will of God? Laying my heart at the feet of God, as an unworthy servant, I offer my humble thanksgiving to Him Whose good will it has been. And I also offer my humble thanks from the bottom of my heart to you, archpastors wise-in-God, who have spoken well of my unworthiness.

"However as I accept by my grateful mind and my grateful and obedient heart this great calling, I dare not conceal from you, archpastors wise-in-God, at this great and solemn moment of my life that as I give these thanks, my soul is gripped with fear and trepidation. I fear and tremble as I think of the lofty and pure life required of a bishop, of the greatness of the cause entrusted to him.

"A bishop is commanded—*be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12). He must not only follow himself the road to the Kingdom of Heaven, but must sanctify the souls entrusted to him, warm them and make them a temple of God so as to dare to say in the fearful day of the just retribution: *Behold I and the children which God hath given me* (Heb. 2. 13).

"Episcopal service is a feat, a con-

stant concern for the salvation of the entrusted flock, the supreme and boundless possibility to serve men. A bishop must have such strength of faith so as daringly and unrebuked to invoke the Lord with filial boldness and pour abundantly His mercies and gifts unto all of the universe.

"In our days, too, there resounds the appeal of Christ the Saviour addressed to his disciples: *Come ye after me, and I will make you to become fishers of men* (Mk. 1. 17). And thousands upon thousands of His followers respond to this call of the Lord Jesus Christ, ready to devote their life to the preaching of the Gospel. Sixteen years ago these words of the Lord also sounded for me, and having taken monastic vows and having received the grace of priesthood, I addressed, with God's help, the word of God's truth to my people.

"Since I see in your decision, God's archpastors, to make me a bishop the will of Our Lord Jesus Christ, I find support and encouragement in the words addressed to the Prophet Isaiah: *I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness* (Is. 41. 9-10).

"I rely on the help of the Heavenly Queen, Protectress and Intercessress, in all the days of my life. I turn in prayerful contemplation now to Prince St. Vladimir Equal to the Apostles, my Heavenly Patron in baptism, to our God-bearing father St. Antony of the Caves, whose name was given to me during profession, and supplicate them for help and intercession before God that my episcopal service be useful to the Mother Church and the Motherland.

"With reverential affection in my heart I thank His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Synod of our Church and you, archpastors wise-in-God, for the trust and high honour of electing me Bishop of the Russian Orthodox Church.

"I thank you, Vladyka Exarch, for your archpastoral care for me. I am happy that the Lord has deemed me worthy to become your assistant and that my episcopal service will proceed under your wise paternal guidance. This gives me confidence and strength for

bearing the obedience imposed upon me by the Mother Church.

"Being deeply aware of my infirmity and of the difficulty of the exploit that I am to undertake, I gain confidence in pinning my daring hopes upon God's mercy and the aid of the grace of the Holy Spirit which 'healeth that which is infirm, and completeth that which is wanting'. If God's grace was necessary even for the Chief Apostle, who was *caught up even to the third heaven*, so that God's strength be made perfect in man's weakness, then in what measure are God's grace and power necessary for that weakest servant of God who is called this day to episcopal service? And how constant and ardent must be his prayer for that unto God!

"But the prayer of a feeble one is also feeble. Being mindful of that, I appeal to you, archpastors and fathers wise-in-God, with my heart and my mouth to secure for me by your effective prayer to God the grace-giving help in this great and fearful service to which you call me, to replenish my penury with the abundance of your love, to enlighten my ignorance with your wisdom, to lead my feebleness along the good road of the great cause of Christ that lies in store for me. To Him be the honour and glory for all time! Amen."

* * *

On October 13, the 19th Sunday after Pentecost, Archimandrite Antony was consecrated Bishop of Pereyaslav-Khmelnytsky during Divine Liturgy in the St. Vladimir Cathedral Church by the hierarchs who had participated in the nomination. After the Liturgy, Metropolitan Filaret of Kiev and Galich, presenting the crozier to Bishop Antony of Pereyaslav-Khmelnytsky, delivered an exhortation: "Your Grace Bishop Antony, our brother and fellow servant beloved in Christ,

"In Church everything happens according to God's will. We trust that your election for episcopal service has also taken place in accordance with God's will. The Lord had called you to pastoral service at an early age: in Siberia you were ordained and became a monk and served as a pastor of the Church. St. Antony of the Caves, whose name you bear, had led you to Kiev from where the light of the faith of Christ had spread one thousand years ago all through our land. It is signifi-



Metropolitan Filaret of Kiev and Galich presenting the crozier to Bishop Antony

cant that your episcopal consecration has taken place on the Feast of St. Mikhail, the first Metropolitan of Kiev.

"Church tradition commands us, your elder brothers, to counsel you on your way, remind you and ourselves of the nature of episcopal service. We, bishops, should think more often of its meaning and significance and of whether we are equal to our calling.

"Episcopal service is the most necessary one in the Church and is as old as the Church herself. It is not the will of the people of the Church, but the will of God that has determined at all times the nomination and consecration of bishops. Bishops possess special grace without which service in the Church is impossible. Its source is God, Who grants unto everyone particular grace-giving gifts as He pleases.

"A bishop is the bearer of ecclesiastical authority the sources of which lie in leading God's people in the Eucharistic assembly. The authority of a bishop is within, and not without the Church; as the shepherd of the reason and doubt flock he himself belongs to God's flock. Therefore within the Church one Local Church has no power over another.

"The Church is the place of action of the Holy Spirit. Every Local Church is the Church of God in all her plenitude.

"Bishops are nominated and consecrated by God. But does that mean that God passes them His authority in the Church? Does that mean that bishops govern the flock of Christ in His name, as His deputies? No, it does not. What is sought in the Sacrament of consecration of a bishop are the grace-giving gifts for service in the Church and not a delegation of God's authority in the Church to a bishop. If bishops had such authority, they would not have been in the flock of Christ, but above it, not in the Church, but above her. Church hierarchy does not replace the One Shepherd, for none can replace Christ.

"The power of a bishop has nothing in common with domination over the people of God. Episcopal power consists in the service for the people of God. The Teacher of the Church Origen (3rd century) says: "The leader (*hegumenos*—in Greek)—I think that so should be called those who are called bishops in the Church—must be the servant of all so as to be useful to all in the cause of salvation" (Commentaries on Matthew 16.8). There are no ruling ones and ruled ones in the Church. Christ says: *Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant* (Mt. 20. 25-27). As primates of the flock of Christ its pastors serve this flock; as its leaders they lead the flock of God by communicating to it the gifts of the Holy Spirit, Who dwells in the Church and by Whom the Church lives.

"Does that mean that there is no authority in the Church? Of course, it does not. The absence of authority would mean the absence of a structure and order, while we know that the structure and order which presupposes a hierarchy is ingrained in the very nature of the Church. Submission to Christ is at the same time co-subordination of all the members of the Church to one another which is expressed in the service of all to God and to all. The basis of any Church service is the service of Christ as the expression of God's love... *In this way was manifested the love of God toward us, because that God sent his only begotten Son into the world, that*

we might live through him... if God so loved us, we ought also to love one another (1 Jn. 4. 9, 11).

"Submission to Christ and co-subordination of everyone to everyone signifies the love of Christ and the love for all. The love of Christ is expressed through His ministry, for *even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many* (Mk. 10. 45). And our love too must be implemented through service. Within the Church there is no love without service and no service without love. Episcopal service, which is the most important, must be the highest image of love, the fullest possible imitation of Christ's sacrificial love. Administration and leadership without love would cease to be a service. Bishops are the bearers of the authority of love: in love the submission of all to the bishop is accomplished, and he submits everyone to himself through love. As the submission of all to all is effected through the love of Christ, so also the submission of everyone to the bishop rests upon his love for everyone and the love in response of everyone for him.

"St. Peter the Apostle gives us this admonition: *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock* (1 Pet. 5. 1-3).

"Domination over the flock of God means using authority that is not based upon love. The Apostle commands that bishops perform sacrificial service. St. Paul the Apostle had set to us the example of such service. In edification of us, bishops, he writes: *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left... Who is weak, and I am not weak? who is offended, and I burn not? For*

though I be free from all men, yet have I made myself servant unto all, that I might gain the more (2 Cor. 6. 4-7; 11. 29; 1 Cor. 9. 19).

"Such is the Orthodox teaching concerning episcopal service by which you must be guided in your archpastoral service, having before you the example of universal hierarchs, the hierarchs of the Russian Orthodox Church who have translated this teaching into life. In the hours of theosophical reflections, being face to face with God and your conscience, try and compare your own life with their service, and if the awareness of your weakness gives you cause for lament, then let the gifts of God's grace which you have received in this Sacrament replenish your spiritual strength.

"We greet you, our brother, in your new service and trust that by the prayers of the Church the grace of God will help you in the archpastoral service.

"And now accept this crozier as a visible sign of your episcopal dignity and from the grace given you bestow

your first archpastoral blessing upon this people of God who have shared with us in your episcopal consecration".

* * *

Bishop Antony (secular name Vladimir Ivanovich Moskalenko) was born on September 29, 1940, in Khabarovsk into a worker's family. In 1958 he finished secondary school.

In 1960-1964, he served in the Soviet Navy (Pacific Fleet) and then graduated from the Department of Law of the Krasnoyarsk State University.

He was ordained deacon on September 27, 1969, in Novosibirsk by Archbishop Pavel Golyshhev; and on October 12—presbyter. On April 13, 1970, he was professed under the name of Antony in honour of St. Antony of the Caves, the founder of Russian monasticism.

In 1970, he became an extramural student at the Moscow Theological Seminary. In 1973, he finished the seminary and entered the academy from which he graduated in 1977.

In 1969-1981, he served in the parishes of Novosibirsk Diocese in Krasnoyarsk and Tomsk.

From October 5, 1981 to October 10, 1984, he was the Rector of St. Michael's Church in Dunaevtsy and the Superintendent Dean of the Dunaevtsy Church District of the Khmelnytsky Diocese.

Since October 12, 1984, he has been the Chancellor of the Ukrainian Exarchate and the Dean of the Cathedral of St. Vladimir in Kiev.

Celebrations at the Russian Podvorye in Sofia



On July 23, 1985, to the festal pealing of bells, the clergy and parishioners of the Russian Orthodox Church Podvorye in Sofia greeted His Holiness Patriarch Maksim of Bulgaria with flowers, and bread and salt. His Holiness visited the podvorye on that day to take part in the celebrations marking the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia.

On the eve, July 22, Bishop Gelasiy of Krupnik, General Secretary of the Holy Synod of the Bulgarian Orthodox Church, conducted All-Night Vigil, with the blessing of His Holiness Patriarch Maksim, in the Podvorye Church of St. Nicholas, the Miracle Worker. His Grace Bishop Gelasiy was assisted by the Dean of the Podvorye, Archpriest Nikolai Dzichkovsky, and the clergy of the Memorial Cathedral Church of the Orthodox Prince St. Aleksandr Nevsky in Sofia.

In the morning of July 23 the church was crowded with people. Hierarchs, clergy, parishioners and numerous guests came to pay prayerful reverence

to the Primate of the Russian Orthodox Church on this memorable day in his life.

Divine Liturgy was celebrated by Metropolitan Pankratiy of Stara Zagora, Bishop Ilarion of Trayanopol and Bishop Gelasiy of Krupnik assisted by Protosynkellos Archimandrite Neofit and the clergy of the podvorye and the Patriarchal Cathedral. The Liturgy was attended by Metropolitan Pimen of Nevrokop, Metropolitan Grigoriy of Lovech, and Bishop Ioanin of Dragovitsa, Vicar of the Veliko-Tirnovovo Diocese. Also present were the Chairman of the Diocesan Council of the Armenian Apostolic Church, Garo Dermesrobian; the Vice-Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults of the PRB Foreign Ministry, Khristo Marinchev, and representatives of other public and cultural institutions and organizations. Before the moleben Metropolitan Pankratiy delivered an address about His Holiness Patriarch Pimen.

"Today, through Divine Providence, His Benevolent will," said His Eminence Pankratiy, "the wondrous succession



His Holiness Patriarch Maksim of Bulgaria with concelebrating archpastors during a thanksgiving moleben

of anniversaries, radiant feasts and honorary occasions has been augmented by a further jubilee celebration—the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia. We are now celebrating this blessed occasion, which has been enhanced by the prayerful participation of Your Holiness, Their Eminences Metropolitans, and Their Graces Bishops, as well as clergy and God-loving people, and in doing so we voice our high esteem and love for the hero of the occasion, the Spiritual Pastor of the great Russian Orthodox Church, an outstanding citizen, patriot and public figure of his glorious and powerful Motherland, and a great friend of our Holy Church and Fatherland”.

Metropolitan Pankratiy referred to His Holiness Patriarch Pimen as a zealous toiler for Pan-Orthodox unity. He gave a high appraisal of His Holiness's ecumenical activities. Referring to the peacemaking labours of the Primate of the Russian Orthodox Church, Metropolitan Pankratiy described his great services for the All-Christian brotherhood

in creating conditions for cooperation, peaceful coexistence and rapprochement between nations.

“The services of His Holiness Patriarch Pimen of Moscow and All Russia have gained worthy acknowledgement in Church and public circles both in the Soviet Union and other countries. And we,” said Metropolitan Pankratiy, concluding his speech, “commend them today, on his blessed jubilee, with sincere joy and profound gratitude”.

Following a thanksgiving moleben and the singing of “Many Years” His Holiness Patriarch Maksim warmly congratulated the dean and the entire congregation on the occasion and wished his brother in Christ Patriarch Pimen good health and long life.

The dean of the podvorye expressed his filial gratitude to His Holiness, the hierarchs, distinguished guests and all worshippers for their witness of love towards Patriarch Pimen, the Russian Church and the people of the Soviet Union.

On the same day the podvorye gave a dinner, which was attended by hie-

rarchs of the Bulgarian Church headed by His Holiness Patriarch Maksim, representatives of the Synodal institutions, the Theological Academy of St. Kliment, Bishop of Ohrid and of the podvorye. Also present were Bulgaria's Deputy Foreign Minister and Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults, Lubomir Popov, and his wife; the Chairman of the Bulgaria-USSR Friendship Society, Nacho Papazov; the Chairman of the National Peace Committee, Georgiy Dimitrov Goshkin; the Chairman of the National Committee for European Security and Cooperation, Gero Grozev; the Counsellor-Envoy of the USSR Embassy in Bulgaria, L. Kerestdzhiants; the Head of the Consular Section of the USSR Embassy in the

BPR, A. Selivanov, and representatives of the public. His Holiness Patriarch Maksim and the Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church, Lubomir Popov, both made addresses.

In a closing speech the Dean of the podvorye, Nikolai Dzichkovsky, voiced thanks for the honour granted to the Russian Orthodox Church podvorye on the occasion of the 75th birthday of the Primate of the Russian Orthodox Church.

The gathering then sang "Many Years".

The dinner was held in an atmosphere of fraternal love and unity.

*Archpriest NIKOLAI DZICHKOVSKY,
Dean of the Podvorye Church of
St. Nicholas in Sofia*

Guests from Abroad Visit the Monastery of St. Daniel



he restoration of the Monastery of St. Daniel, begun in autumn 1983, is arousing lively interest not only among the archpastors, clergy and numerous flock of the Russian Orthodox Church, but also among the faithful of other Churches and guests from abroad who visit our country at the invitation of the Moscow Patriarchate.

Among those who have viewed the restoration work at the cloister are the Primates of the Orthodox Sister Churches: of Poland—His Beatitude Vasiliy, Metropolitan of Warsaw and All Poland; of Czechoslovakia—His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia, and of Finland—His Eminence Paul, Archbishop of Karelia and All Finland. A hierarch of the Church of Constantinople, Metropolitan Damaskinos of Switzerland, visited the cloister on a particularly notable date—the consecration of the Church of the Protecting Veil of the Mother of God, which is situated on the lower floor of the Cathedral of the Holy Fathers of the Seven Ecumenical Councils.

Other visitors to the monastery have included Archbishop Vasiliy (Krivoshein; †September 22, 1985) of Brussels and Belgium (Russian Orthodox Church); Metropolitan Grigoriy of Lovech (Bulgarian Orthodox Church);

Bishop Pierre of New York (Autocephalous Orthodox Church in America); Metropolitan John of Helsinki (Orthodox Church of Finland), the Hegumen of the Paracletos Monastery, Schema-Archimandrite Timotheos (Orthodox Church of Hellas); Father Superior of the New Valaam Monastery, Archimandrite Panteleimon (Orthodox Church of Finland) and many other members of the clergy and laity.

On June 20, 1985, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, and the Alexandrian Church hierarchs accompanying him were guests of honour at the Monastery of St. Daniel. His Beatitude Pope and Patriarch Nicholas VI was the first of the Eastern Patriarchs to visit the holy cloister and share the joy of the Russian Orthodox Church at the rebirth of the Moscow Monastery of St. Daniel. Addressing the brethren of the monastery, His Beatitude Pope and Patriarch Nicholas said: "I wish with all my heart and pray that the Lord may endow you with the strength to be worthy of the monastic life, to be true guardians of faith."

On July 28, 1985, delegates from abroad to the 12th Moscow World Festival of Youth and Students came to the Monastery of St. Daniel. In the Church of the Protecting Veil Metropolitan Yuvenaliy of Krutitsy and Kolomo

na, assisted by Archimandrite Evlogiy, Father Superior of the Monastery of St. Daniel, Archimandrite Grigoriy, the Rector of the Dormition Church of the Novodevichy Convent, and an Orthodox priest from Cyprus, participant in the festival, conducted a moleben for peace and then welcomed the guests. After a tour of the monastery and the new premises of the Department of External Church Relations, situated in its grounds, Archimandrite Evlogiy talked to the guests about the history of the cloister, its restoration and the new construction work.

The visitors displayed interest in the history of the monastery, which comprises an ancient and sacred page in the annals of the Russian Orthodox Church and Moscow, and the spiritual life of the cloister's brethren.

The interest of journalists was drawn by the ceremony of laying the cornerstone of a building of the future Residence of His Holiness the Patriarch and the Holy Synod, which took place on May 31, 1985, in the presence of the Moscow Patriarchate staff and members of the Executive Commission on the Restoration and Construction of the St. Daniel Monastery (*JMP*, 1985, No. 8, p. 15-16). The Father Superior, Archimandrite Evlogiy, gave an interview on this event to the correspondent of the English newspaper *The Guardian*, Martin Walker.

The visitors paid particular attention to the pace and quality of the restoration work. Here are some of the comments from the visitors' book: "I firmly hope," wrote Archbishop Vasiliy of Brussels and Belgium, "that with God's blessing, the monastery will be

reborn and will flourish as a monastic and spiritual centre to the glory of the Russian Orthodox Church and Holy Orthodoxy". His Eminence Archbishop Paul of Karelia and All Finland wrote the following words: "I pray that the Lord may grant firmness of faith to those labouring in and restoring the monastery, and I rejoice at its new birth". "How wonderful to have visited this place! It reminded us of the words of St. Paul on the erection of the tabernacle. We will always remember this visit and we will pray for the good estate of the Russian Church"—such was the comment of a delegation of Christian women from Latin America. On behalf of a delegation of the National Council of the Churches of Christ in the USA, with which the Russian Orthodox Church has long had friendly relations, Bishop Maxim of Pittsburg (Autocephalous Orthodox Church in America) wrote: "Our USA NCCC delegation rejoice with the Holy Orthodox Church of Russia and the entire Christian world at the restoration of the ancient monastic tradition in the St. Daniel Monastery. We express our thanks to God, to the USSR Government, and to the leadership of the Holy Orthodox Church of Russia for allowing us to share in this joy".

As can be seen, visitors from abroad are overcome with admiration when they witness the major and difficult restoration work that is returning to the monastery its former appearance and its former glory as a national treasure house.

*Hierodeacon BORIS,
of the Moscow Monastery of
St. Daniel*

New Address

113191, 12 Danilovsky Val, Moscow—this is the new address of the Department of External Church Relations of the Moscow Patriarchate. It now occupies a four-storey newly-restored building on the grounds of the ancient Moscow Monastery of St. Daniel where the new Spiritual and Administrative Centre of the Russian Orthodox Church is being created. The DECR moved to its new premises in October 1985.

On October 15, Archbishop Platon of Yaroslavl and Rostov, Deputy Head of the DECR, conducted a moleben in one of the halls of the new building and aspersed all the premises with holy water. "Many Years" was sung after which Archbishop Platon congratulated the staff on the beginning of work in the new building. The service was attended by the DECR Deputy Head, Archbishop Iov of Zaisk, and Father Superior of the St. Daniel Monastery, Archimandrite Evlogiy.

In Memory of Bishop Vitaliy (Grechulevich) of Mogilev

"Would it not be irrational to try to rely on oneself in those cases when human powers are too insignificant and Divine power is decidedly necessary, when the very sowing or teaching of the word of salvation is merely, as it were, a preliminary sketch for a great enterprise and the main point is that it should penetrate into the depths of the heart, to its innermost reaches and bear fruit in one's entire life."



These penetrating words come from the pen of the well-known theological writer, eminent publicist and publisher, Father Vasiliy Vasilevich Grechulevich, later Bishop Vitaliy of Mogilev and Mstislavl. It was 100 years since his demise in May 1985.

Vasiliy Grechulevich was born in 1822 in the town of Tulchin. His father, Archpriest Vasiliy Yakovlevich Grechulevich, of the Podolsk Diocese, was an enlightened and active pastor. In his day several of his sermons occupied a notable place in Church literature written in the Ukrainian language. Grechulevich the senior also published *Katekhizicheskie besedy na Simvol very i Molitvu Gospodnyu* (Catechistic Discourses on the Creed and the Lord's Prayer) (1858), *Besedy o semi Tainstvakh* (Discourses on the Seven Sacraments) (1859) and two discourses on the relationship between parents and children.

Vasiliy Grechulevich received his primary education at home and then at the Shargorod Theological School. In 1843 he finished the Podolsk Theological Seminary; in 1847 he graduated from the St. Petersburg Theological Academy with the degree of Magister of Theology and was appointed teacher of catechism at the Gatchina orphanage. In 1849 he was ordained presbyter and in 1862 he was raised to the rank of archpriest. From 1860 he served in the Church of St. Aleksandr Nevsky of the Educational Society for Young Ladies of Noble Birth. In 1864 his wife died and he was left with six little children. In 1876 he took monastic vows and was raised to the rank of archimandrite. In 1879 he was consecrated Bishop of Ostrog, Vicar of the Volyn Diocese. In 1882 he was appointed Bishop of Mogilev and Mstislavl.

According to his contemporaries' accounts, His Grace Bishop Vitaliy had an exceptional gift of eloquence, and this enabled him to make a substantial contribution to the cause of Russian spiritual enlightenment as a writer and publisher.

Father Vasiliy Grechulevich first came to light as a publisher in 1853-1854, when he prepared and put out in St. Petersburg *Slova i besedy Anatolia, arkhiepiskopa Mogilevskogo i Mstislavskogo*¹.

The year 1856 saw the publication of the *Khristianskie razmysleniya, predlozheniye v slovakh, besedakh i rechakh*² by Father Vasiliy Grechulevich, Magister of Theology. He showed himself as a gifted preacher and religious writer already in these comparatively early theological efforts. Thanks to his broad theological erudition, depth of knowledge, good command of the subject, sincere inspiration and hearty manner of exposition, Father Vasiliy's works arouse lively interest today too. Among the most substantial and edifying discourses in the collection are those: *O razlichnykh sostoyaniyakh cheloveka dushevno neduguyushchego* (On the Various States of the Spiritually Ailing), *O votserkovlenii* (On Churching), *O zaslugakh svyatykh ottsov kak vselenskikh uchitelei svyatoi very* (On the Services of the Holy Fathers as Universal Teachers of the Holy Faith), *Postепенное raskrytie prorochestv i obetovaniy o Khriste Spasitele* (The Gradual Revelation of the Prophecies and Promises of Christ the Saviour) and *Pokayannaya molitva Manassii* (Penitential prayer of Manasseh).

The year 1859 saw the publication of an extensive work by Father Vasiliy *Podrobnii sravnitelnyi obzor Chetvero evangelia v khronologicheskom porядке, kak posobie k osnovatelnomu izu*

*cheniyu evangelskoi istorii*³. The first part of it provides a general chronology of the Gospel events with references to the respective chapters and verses. The comparative survey proper consists of three sections: 1) the Gospel of the Lord Jesus Christ's coming into the world, 2) the Gospel of the Lord's public service up to the last days of His earthly life, 3) the Gospel of the Saviour's last days of earthly life and His ascent to Heaven. The second part of the comparative survey contains notes on the so-called variant readings evident among the evangelists. This is followed by a subject index to the Gospel parables and miracles, and a list of prophecies and other passages from the Old Testament mentioned in the Four Gospels. Attached to the survey is a map of the Holy Land of the time of the earthly life of the Saviour.

The *Comparative Survey of the Four Gospels* was welcomed by the teachers and pupils of theological schools as a valuable aid to the study of the sacred history of the New Testament.

Already well known in Church circles as a publisher, preacher and expert on the Holy Scriptures and Gospel history, Father Vasilii undertook publication of the religious journal *Strannik* (The Wanderer), which began to come out in 1860 and occupied a place of its own in the Russian ecclesiastical journalism. The editor managed to attract capable writers, Church historians, theologians and publicists to the journal. The information, scholarly and bibliographical sections presented the reader with a variety of data on a high theological and literary level. Successful publications were, as a rule, widely discussed in the Church milieu. Serious theological problems were presented in an accessible form. Gradually the journal won a good reputation with readers and retained it for many years.

Father Vasilii remained in charge of the journal until 1876, when he left his position as teacher of catechism and devoted himself mainly to the work in the Committee of Religious Censorship. *Strannik* was published until 1916.

According to Archimandrite Sergiy, later Bishop of Chernigov (Sokolov; † 1893), Rector of the Mogilev Theological Seminary, "*Strannik* contained reflections aimed at revealing not only the majesty and immutability of the Old

and New Testament truths of Divine Revelation, but also the height of Christian practical moral demands. The searching religious mind could find in it support and foundation for the great mysteries of faith, and the weak and impotent will of man found appropriate edification and quiescence"⁴. In a letter to one of his correspondents His Eminence Metropolitan Mikhail of Serbia († 1898) asked him to convey his gratitude to Father Vasilii Grechulevich and noted that the editor "has superbly compiled the plan of his religious journal, which is quite modern in its exposition but does not make the slightest concession with regard to Orthodoxy and the spirit of our Church".⁵

Father Vasilii Grechulevich's own works were constantly published in the journal. The first issue of *Strannik* contains his big article "Human Reason and Divine Revelation", which was presented in the spirit of strictly Orthodox traditions. While warning against philosophizing, which is merely the unripe fruit of reason (2 Cor. 10.5), he sees just as well the drawbacks of the so-called blind faith. "This was not the relationship between reason and Revelation put forward by the Holy Fathers of the Church, who showed by their own living example how the former can and should be used in favour of the latter," writes Father Vasilii. "The Holy Apostles did not have a blind faith but a reasonable faith, as their and our Divine Teacher has testified: *For I have given unto them the words which thou gavest me; and they have received them, and have known surely* (Jn. 17. 8). It was not blind obedience to the Revelation that the Apostles demanded when they told the faithful *that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus* (Philem. 6). And, undoubtedly, Moses's prayerful sigh: *that I may know thee* (Exod. 33. 13) is always liable to emerge from the depths of the believer's soul, at least to that extent which is possible today, when *we walk by faith and not vision!*"⁶

The pastoral exhortations coming from the depths of the soul and the discourses, messages and reflections of Father Vasilii were systematically printed in *Strannik*. The vivid language

of his works was inspired by the firmness of faith.

"...the scribe and the disputer of this world (1 Cor. 1. 20), even when he imagines that he has true faith and hope in God, does not feel love of Him, so both his faith and his hope consist merely in cold conceptions of law and paths to eternal life; until he repents he will cry out in vain to the Lord: *Hosanna in the highest* (Mt. 21. 9). These exclamations can easily turn into violent cries. *Crucify him, crucify him* (Lk. 23. 21), for sins crucify the Son of God afresh (Heb. 6. 6)".⁷

Here is a short excerpt from *Molitvennye obrashchenia ko Gospodu Iisusu Khristu pered Plashchanitsej* (Prayerful Addresses to the Lord Jesus Christ Before the Shroud): "Remember us, O God, the Lord of Hosts and Author of All Creation, through Whom all things were made (Col. 1. 16), Who brought us into existence from nothingness and honoured us sinners with Thy image, remember that we are insignificant dust and ashes before Thee, but Thy immortal spirit lives in us, and our soul languishes for Thee, finding no consolation in the valley of tears except for Thee, the Source of life and eternity, the radiance of Thy Father's glory and the image of His hypostasis.

"Let the light of Thy countenance be showed upon us, that in it we may behold the light ineffable; and guide our footsteps aright, to the keeping of Thy Commandments—and may our feet not make their way to the dark hills...."⁸

Father Vasilii's journal only published a small part of the sermons which he delivered in plenty as a good pastor zealous in the cause of his spiritual children's salvation. Here is an excerpt from a sermon of consolation:

"Is the paradise in our soul not at its most radiant in fact when it is reconciled with God, with one's conscience, with one's neighbour? Do not forget about peace, beloved children in Christ the Lord, seek it in prayer at home and in public, in unceasing concern for all the movements of one's soul, thoughts, words, all one's acts—seek this peace in daily confession of one's sins before God and sincere repentance before Him, in the Sacraments of the Church, in vital and intimate communion with God".⁹

Father Vasilii Grechulevich was able to present the truths of faith and Divine Revelation clearly and comprehensibly, to describe them in the language which was, wherever possible, understandable to every listener and reader.

His range of reflections is broad and his subject matter is varied. Father Vasilii Grechulevich penetrated with his heart into the magnificence and inexhaustible depths of the Orthodox liturgy, he was an experienced and authoritative expounder of the order and significance of Church services.

Pride of place in Father Vasilii's scholastic activities was occupied by the New Testament history. Of his works on this subject special attention should be given to a large article under the title *Iisus Khristos na sude Kaiafy i Pilata* (Jesus Christ on Trial Before Caiaphas and Pilate)¹⁰, which provides valuable information on the little known, up to this day, Old Testament times legislation which was employed by the Saviour's unrighteous judges. Later, just before his death, he prepared for the press *Tolkovaya evangelskaya istoria* (Explanatory Gospel History). The following individual chapters of it were printed in the *Mogilev Diocesan Gazette* for 1885: "An Interpretation of the Miracle of the Feeding with 5 Loaves of 5,000 Men"¹¹, "On the Pre-eternal Birth and Incarnation of the Son of God"¹² and "The Accusations Against the Pharisees of Preferring Human Traditions to the Law of God"¹³. The author undertook his explanation on the basis of the fullest and most authoritative interpretations in the Orthodox tradition—those of St. John Chrysostom and Theophylact Archbishop of Achrida in Bulgaria. In one of his last works on Gospel history he wrote: "...the lofty truths of Christ's teaching must be understood spiritually—one must look at them with eyes of faith, and not with one's senses, not with carnal eyes... If one looks with the spiritual eye of faith at the sacrifice of Christ's Body and Blood to God and the mysterious communion of the faithful in the sacrament, then such a vision will quicken the soul, bring it to Christ and to life eternal".¹⁴

After he was consecrated Bishop of Ostrog in 1879 Bishop Vitalii left St. Petersburg for his new place of service in the Volyn Diocese.

In the Volyn Diocese he undertook a host of useful projects; for instance, he took upon himself the responsibility of the Volyn Theological Seminary, even to the extent of editing the seminarists' sermons, set up two new churches in the Monastery of the Epiphany and founded a diocesan school for women.

Vladyka Vitaliy also left behind fond memories of himself in the Diocese of Mogilev, though he spent less than three years there. It was thanks to his efforts that the *Mogilev Diocesan Gazette* began to be published, and he also did much for the benefit of the theological schools. Vladyka Vitaliy had twelve local seminarists living under his own roof. He had a genuine love for children: after bringing up his own six children, who lost their mother early, he became a source of fatherly assistance to the pupils of the Theological Seminary.

Invariably cheerful and active, His Eminence came to the end of his earthly path rather suddenly in May 1885, while still in service as a bishop. After receiving Holy Communion, he passed to the Lord peacefully and in full consciousness. According to one eye-witness, in his death he was like a weary traveler falling asleep after a long journey and of hard labour.

Little written evidence has survived as to the Bishop's personality. This fact makes the few references to be found in memoirs all the more valuable.

F. G. Turner, a well-known Russian public figure of the last century and later a member of the Society for Theological Education, knew Archimandrite Vitaliy when he worked at the Committee for Religious Censorship. He writes of him as of a man whose dry exterior concealed the warmest of hearts and a lively interest in all questions of religion and life".¹⁵ Archimandrite Vitaliy helped Turner in his translation from English to Russian of the anonymous religious work *Ecce Homo* (its author, as it was found out later, was Prof. Silly). The author of the introduction to the English edition, the English statesman Gladstone, regarded Archimandrite Vitaliy's profound remarks as extremely well-founded and worthy of respect. F. G. Turner prefaced the second edition of *Ecce Homo* with the following words: "Archimandrite Vitaliy devoted not a few hours to revising the translation of *Ecce Homo* with me, and to a considerable extent I am indebted to his advice, which was based on a broad acquaintance with the Holy Scriptures, for the precision and internal consistency with which many passages of the English original have been rendered".¹⁶ This testimony confirms the opinion already formed in Russian Church circles of His Grace Vitaliy as of one of the most enlightened and highly educated Orthodox hierarchs of the last third of the 19th century.

WORKS CITED OR MENTIONED IN THE ARTICLE

¹ *Slova i Besedy Anatolia, arkhiepiskopa Mogilevskogo i Mstislavskogo* (Sermons and Discourses of Archbishop Anatoliy of Mogilev and Mstislavl). St. Petersburg, 1853-1884. In two parts.

² *Khristianskie razmyshleniya, predlozhennyye v slovakh, besedakh i rechakh* (Christian Reflections Offered in Sermons, Discourses and Speeches). St. Petersburg, 1856. Two issues.

³ *Podrobnii sravnitelnyi obzor Chetvero-evangelia v khronologicheskoy poryadke, kak posobie k osnovatelnomu izucheniyu evangeliskoy istorii* (A Detailed Comparative Survey of the Four Gospels in Chronological Order, as an Aid to the Basic Study of Gospel History). Parts I and II, 1st Ed., St. Petersburg, 1859; 2nd Ed. St. Petersburg, 1875.

⁴ "In Memory of His Grace Bishop Vitaliy." *Mogilev Diocesan Gazette*, 1885, Nos. 15-16.

⁵ *Strannik*, 1863, No. 2.

⁶ *Strannik*, 1860, No. 1.

⁷ "Sermon on Palm Sunday". *Strannik*, 1860, No. 3.

⁸ *Strannik*, 1862, No. 4.

⁹ Address at the last Divine service in the church of the St. Nicholas Orphanage. *Strannik*, 1860, No. 10.

¹⁰ *Strannik*, 1861, No. 4.

¹¹ *Mogilev Diocesan Gazette*, 1885, Nos. 5-7.

¹² *Ibid.*, No. 12.

¹³ *Ibid.*, No. 14.

¹⁴ "On the Pre-eternal Birth and Incarnation of the Son of God." *Mogilev Diocesan Gazette*, 1885, No. 12.

¹⁵ "Memoirs of F. G. Turner". *Russkaya starina* (Russian Antiquity), 1910, July, pp. 133-166.

¹⁶ *Ibid.*

1. *On the Prayer of Manasses*. St. Petersburg, 1848 (magisterial dissertation).
2. *Reflections on the Lord's Holy Cross*. St. Petersburg, 1848; 2nd Ed., St. Petersburg, 1853.
3. *Comparative Survey of the Four Gospels in Chronological Order*. St. Petersburg, 1849.
4. *An Example of Children's Piety, a True Case*. St. Petersburg, 1853.
5. *Directory of Church Readings from the Holy Books of the New and Old Testaments for All Weekdays and of the Months, of Whatever Year*. St. Petersburg, 1853; 2nd Ed. 1866.

* The list of Bishop Vitaliy's works published by D. D. Yazykov in the 5th issue of "Survey of the Life and Works of Deceased Russian Authors", which came out as an appendix to the 34th volume of *Istoricheskiy vestnik* (Historical Herald), contains inaccuracies. Included in it by mistake are works of his father, Archpriest Vasilii Yakovlevich Grechulevich, who wrote in Ukrainian as well as in Russian, and also the book (*Pritchi Khristovy* [The Parables of Christ] (St. Petersburg, 1901), which was written by his son, Vladimir Grechulevich. These errors, which were probably caused by the similarities in the authors' initials found their way into later research works (see, for example: Archpriest Petr Fomin. "Archpriest Vasilii Grechulevich and His Sermons in the Ukrainian Language. *JMP*, 1975, No. 9, pp. 78-80; and also Metropolitan Manuil. *Russian Orthodox Hierarchs* [992-1899]. Kuibyshev, 1971. Typescript.) The following is a verified list of Bishop Vitaliy's published works. The above-mentioned works are not included.

6. *Gospel History*. St. Petersburg, 1857; 2nd Ed. 1876.
7. *Directory of Church Readings from the Holy Books of the New and Old Testaments, from Easter 1858 to Easter 1859*. St. Petersburg, 1858.
8. *An Exposition of the Gospel History According to a Detailed Comparative Survey of the Four Gospels*. St. Petersburg, 1861; 2nd Ed. 1864.
9. "Analysis of Avdiy Vostokov's Book 'Attitude of the Roman Church Towards Other Christian Churches and to the Entire Human Race'". *Strannik*, 1865, No. 3.
10. "On the Book: 'Selected Words of the Holy Fathers in Honour and Glory of the Most Holy Mother of God'". (*Ibid.*)
11. "Analysis of P. Lebedev's Book 'Guide to Understanding the Orthodox Service'". *Strannik*, 1865, No. 7.
12. "Discourses for the Common People". St. Petersburg, 1872—22 issues; 1874—41 issues.
13. "Christian Reasoning and Reflections". St. Petersburg, 1873, Parts I, II; 1877, Part III.
14. "Two Speeches to the Graduates of the Imperial Educational Society for Young Ladies of Noble Birth". St. Petersburg, 1873.
15. "Reply to a Scholarly Polemic on the Question of the Last Supper of Jesus Christ and the Day of His Death". St. Petersburg, 1877.
16. "Speech at the Funeral Service of Archpriest S. K. Glasko, Teacher of Catechism at the Mogilev Male and Female Gymnasia and Member of the Consistory. *Mogilev Diocesan Gazette*, 1885, No. 9.

O. CHERNOV

Metropolitan Filaret Visits Jerusalem

On July 11-19, 1985, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, was on a business trip to the Holy Land on matters connected with the Russian Orthodox Mission in Jerusalem. He was accompanied by Protodeacon Vladimir Nazarkin, of the DECR, I. A. Krylov, Dean of the foreign student's faculty at the Leningrad Theological Academy, and A. I. Chizhov, lecturer at the LTA. The new manager of the Russian Orthodox Mission, O. V. Sokolov, also left for Jerusalem with the delegation.

On their way to Jerusalem Metropolitan Filaret and those accompanying him made a stop-over in Cyprus. The delegation visited the Convent of St. Heraclius and the Kykko monastery, where Metropolitan Filaret celebrated Divine Liturgy and after it conducted a Lity for the Dead at the grave of Archbishop Makarios of Cyprus (†1977), who is buried near the monastery. The visitors were received by His Beatitude Archbishop Chrysostomos of New Justiniana and All Cyprus. His Beatitude Archbishop Chrysostomos gave a dinner in honour of the guests.

Metropolitan Filaret and those accompanying him also met the Ambassador of the USSR to the Republic of Cyprus, S. T. Astavin.

The delegation was in the Holy Land from July 14 to July 19. Metropolitan Filaret and his entourage were received by His Beatitude Patriarch Diodoros I of the Holy City of Jerusalem and All Palestine.

The members of the delegation visited the Church of the Resurrection and venerated at the Holy Sepulchre of Our Lord and Golgotha. Metropolitan Filaret made a trip to Tiberias, where the Russian Orthodox Mission has a plot of land with the Church of St. Mary Magdalena on the shore of the sea of Tiberias. Metropolitan Filaret celebrated Divine Liturgy in the Gorneye Convent in Jerusalem. Hegumenia Feodora acquainted Metropolitan Filaret with the domestic life of the cloister.

During their stay in the Holy Land Metropolitan Filaret and his party were received by the President of Israel, Chaim Herzog. They also paid a visit to the Governor of Jerusalem, Rafael Levi, and visited Yad Vashem Memorial Museum of the victims of fascism.

Prior to their departure for the homeland the members of the delegation attended a dinner given by His Beatitude Patriarch Diodoros I in their honour.

On July 19 the delegation returned to Moscow.

Bishop Anatoliy of Ufa and Sterlitamak Visits Spain and France

On April 14-27, 1985, Bishop Anatoliy of Ufa and Sterlitamak visited Spain and France as a member of a delegation from the Rodina Society (the Soviet Society for Cultural Relations with Compatriots Abroad).

On April 16, Bishop Anatoliy took part in the ceremony of inauguration of the Spain-USSR Friendship Society in Madrid.

On the same day His Grace Bishop Anatoliy met the Director of the Secretariat of the Episcopal Commission for Interconfessional Relations of the Roman Catholic Church of Spain, Canon Julian García Hernando, at the ecumenical centre of the Roman Catholic Church of Spain. Bishop Anatoliy acquainted himself with the activities of the centre and its ecumenical school, and viewed the school premises and the ecumenical church, in which representatives of every confession have their own place for worship arranged in accordance with their confessional tradition. In the part of the building which belongs to the Orthodox Christians there are old Orthodox icons, before which His Grace Bishop Anatoliy sang Easter hymns.

In the evening of April 17, Bishop Anatoliy visited Madrid's only Orthodox church—the Church of the Annunciation of the Most Holy Virgin, where he conducted Paschal Vespers and addressed the parishioners with a speech and greetings. The Orthodox community of Madrid numbers around 200 people and consists of Greeks, Bulgarians, Serbs, Russians and Romanians.

On April 18, in Barcelona, Bishop Anatoliy met Cardinal Narciso Jubany Arnau, Archbishop of Barcelona and Catalonia. The meeting was also attended by the President of the General Commission "Justice and Peace" of the Roman Catholic Church of Spain, Monsignor Joan Gomis; a member of this commission—Canon Joan Enric, and the vice-president of the Spain-USSR Friendship Society—Agusti de Senis. Among the questions dealt with in the discussion that ensued was the peacemaking service of the Churches of Spain and the USSR.

In the evening a meeting took place between members of the Soviet delegation and their fellow countrymen living in Spain. Bishop Anatoliy talked about the life of the Russian Orthodox Church and her participation in the struggle for peace, and answered numerous questions.

On April 19 the group arrived in France.

On April 20, during a visit to the Cathedral Church of Notre Dame in Paris, Bishop Anatoliy met Father Fournier, the executive representative on questions of information of Cardinal Jean-Marie Lustiger, Archbishop of Paris. Also taking part in the discussion were the first chaplain of the cathedral, Father Martin, protopresbyter Father Pierre, and the Secretary of the West European Exarchate of the Moscow Patriarchate, D. M. Shakhovskoi. Father

Fournier then took Bishop Anatoliy round the cathedral and showed him a great Christian relic—the Crown of Thorns of Christ the Saviour, which is preserved in the cathedral's sacristy.

In the evening Bishop Anatoliy officiated at All-Night Vigil in the church of the Three Holy Hierarchs Podvorye of the Moscow Patriarchate in Paris. He was assisted by Archpriest Gavriil Henri, Hegumen Georgiy Vostrelle and Father Lev Konin. After the service the archpastor addressed the congregation with a Paschal greeting and a word of edification.

On April 21, the Sunday of St. Thomas, Bishop Anatoliy and the clerics who had assisted him the previous evening celebrated Divine Liturgy in the church of the Three Holy Hierarchs Podvorye. He delivered a sermon.

After the service Bishop Anatoliy was greeted by the church warden, I. M. Levandovsky, in his house in Villenovoise in the Paris environs. On their way back to Paris he visited the "Russian Home" for the aged and invalids, where he was cordially welcomed by its patroness, A. L. Meshcherskaya. In the Domestic Chapel of St. Nicholas Bishop Anatoliy sang Easter hymns, delivered a speech of greeting and blessed the congregation.

At the Church of the Dormition of the Mother of God at the Russian cemetery at Saint-Genevieve-de-Bois Bishop Anatoliy conducted a panikhida; at the graves of Metropolitan Nikolai (Yeryomin; † January 23, 1985) and Archpriest Sergiy Bulgakov († 1944) the archpastor conducted a Lity for the Dead.

On April 22, Bishop Anatoliy paid a visit to Bishop Gabriel Salibi, Vicar of the Patriarch of Antioch in Western Europe, at his Paris residence.

Bishop Anatoliy spent April 23 and 24 in Nice, where he visited the Russian church (Constantinople Patriarchate), which has much in common with the Cathedral of St. Vasilii the Fool-in-Christ in Moscow, and talked with a representative of Bishop Roman of Keramon. Bishop Anatoliy was also a guest of Vladimir Pilenko—a relative of Nun Maria, an active participant in the Resistance movement.

In the evening of April 24 Bishop Anatoliy attended a reception sponsored by the Association of Compatriots in Nice, where he talked with its president, Mme. Genevieve Parolini, and answered questions from those present on the life of the Russian Orthodox Church in the Soviet Union.

On April 25, Bishop Anatoliy visited Cannes. In Marseilles, in the evening, he attended a reception arranged by the Soviet Consulate in honour of the 40th anniversary of the Victory over German fascism.

On April 26, the visitors saw the places of interest in Marseilles, and on April 27 Bishop Anatoliy concluded his two-week tour and returned to Moscow.

Message from His Holiness Patriarch PIMEN to the Moscow Theological Academy and Seminary on the Occasion of the Annual Convocation

October 14, 1985

Your Eminences, Your Graces, dear Vladyka Rector, teachers, students and highly esteemed guests,

I cordially congratulate you on the patronal feast of the Moscow theological schools—the Feast of the Protecting Veil of the Mother of God. I invoke God's blessing upon you and beseech the Holy Virgin, that She may protect you with Her Grace-bestowing Veil.

I also offer a fervent prayer for you to our father St. Sergiy, the Hegumen of Russia, by whose shrine the Moscow theological schools have found refuge. The location of the academy and seminary within the walls of the ancient cloister of the Life-Giving Trinity and its Seer of Mysteries, Abba Sergiy, remind us that genuine theological education is inconceivable without spiritual life, for the final goal of theology is the knowledge and cognition of God, comprehension of the Mystery of the Holy Trinity, which is revealed to the soul purified of sin and transfigured by the grace-bestowing action of the Holy Spirit.

The Holy Fathers, whose works were translated into Russian by the professors and students of the Moscow Theological Academy, were true theologians. The Holy Fathers stood at the peak of scholarship in their day, but through their acts of prayer and asceticism they gained something higher—they won the grace-endowing Gifts of the Holy Spirit. The Holy Fathers' example teaches us to preserve piety in our thoughts of God. The Holy Fathers teach us that the knowledge of God should be empirical, alien to dead scholastic rationality and abstract intellectualism. True to the Apostle's behest—*stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle* (2 Thess. 2. 15), the Holy Fathers preserved the Holy Tradition of the Church in their God-wise works. The task of sacredly preserving the Tradition has been bequeathed to the Church for all time. But fidelity to Tradition does not imply repetition of dogmatic formulae acquired by the conciliar reason of the Universal Church. Fidelity to the Tradition presupposes active contemplation of God in the spirit of the Tradition. To such thoughts of God you, toilers in the field of theological scholarship, are called.

The great and glorious past of the Moscow theological schools places considerable obligations on those who are now preparing for pastoral service. Remember that, when you emerge from the walls of the theological school, you will be engaged in the loftiest service on earth. You are called on to become *the salt of the earth* and *the light of the world* (Mt. 5. 13, 14). And for this it is essential that your entire life should be a feat—a feat of compassionate love, a feat of cross-bearing, a feat of purifying oneself from passions.

The Russian Orthodox Church is preparing to celebrate a great jubilee—the Millennium of the Baptism of Russ, the millennium of her selfless service to the Motherland, which is dear to the Orthodox believer because it is a land sanctified by the crosses of Orthodox churches and the crosses on our forefathers' graves. It is earth upon which our native Saints of God walked, Christ-loving martyrs and sufferers for the faith, bishops wise-in-God, saintly fathers, pious men and women. It is earth upon which the blood of our fathers and brothers was shed, those who

perished in the many wars which fell to Russia's lot, the most severe being the Great Patriotic War which ended 40 years ago.

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (1 Jn. 4. 20), the Apostle says. It is equally difficult to imagine love for our Heavenly Home without loving our earthly homeland. The true pastor always was and still remains a true patriot, loyal to his country, guarding its national interests.

Our Lord behested His disciples to be peacemakers. Service to the cause of peace is carried out on various levels. By making peace with God, establishing peace in our hearts, in one's family, and in the church community, we contribute to the cause of world peace. We Christians attach lofty meaning to the words of our father, St. Sergiy, who taught us to conquer the discord of this world by contemplation of the Holy Trinity.

In our churches, prayers are constantly offered up for our "God-protected country" and "for the peace of the whole world", and these prayers express the most sincere feelings of Orthodox Christians.

I congratulate you once again on your patronal feast. Through the intercession of the Heavenly Queen, the prayers of our holy fathers, Abba Sergiy and Bishop Innokentiy, through whose efforts the Academy's church was set up, may our Lord Jesus Christ imbue your service of the Church and the people of God with the grace of the Holy Spirit.

Feast of the Protecting Veil of the Mother of God in the Academy "at the Trinity"

In 1985, the eve of the patronal feast of the Moscow theological schools—the Feast of the Protecting Veil of the Mother of God, fell on the 19th Sunday after Pentecost. Divine Liturgy at the Academy Church of the Protecting Veil was followed by a panikhida for the departed faculty members and students, for all who had laboured in the field of theological education. The Lity for the dead was conducted at the memorial to the departed professors and lecturers of the theological schools.

All-Night Vigil in the Academy Church of the Protecting Veil was conducted by Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Educational Committee; Metropolitan Aleksey of Kalinin and Kashin, Archbishop Varnava of Cheboksary and Chuvashia, who specially arrived for the celebrations to share in the prayerful joy of the feast, and Bishop Aleksandr of Dimitrov, Rector of the MTA and MTS. They were assisted by the faculty members and students in Holy Orders, clerics from among the former graduates of the Moscow theological schools and representatives of the theological schools of Leningrad and Odessa.

On the feast day itself, in the morning, there was a moleben with the bles-

sing of water in the academy church. Divine Liturgy was concelebrated by the hierarchs who had conducted All-Night Vigil as well as by Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Pitirim of Volokolamsk.

After the Communion Verse, Protopresbyter Prof. Vitaliy Borovoi delivered a sermon on the theme of the feast.*

After the Liturgy and the festal moleben, Metropolitan Aleksiy of Tallinn and Estonia felicitated the congregation on the feast.

An annual convocation was held in the assembly hall of the academy. The presidium included—Metropolitans: Aleksiy of Tallinn, Yuvenaliy of Krutitsy, Aleksiy of Kalinin; Archbishops: Pitirim, Varnava; Bishop Aleksandr; Representatives of the Patriarch of Antioch and the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Niphon and Archimandrite Kirill; Assistant Rector for Educational Work of the MTA and MTS, Prof. M. S. Ivanov, Secretary of the Academy Council, Archimandrite Platon. The meeting was opened by the Rector, Bishop Aleksandr

* The sermon was published in *JMP*, 1985, No. 12, p. 30

of Dmitrov. He gave the floor to Prof. M. S. Ivanov, who presented a brief report on the results of the work of the academy and seminary in the 1984/1985 academic year, noting the participation of the theological schools in the preparations for several jubilee occasions, such as the 40th anniversary of the Victory in the Great Patriotic War, the 75th birthday of His Holiness Patriarch Pimen, the 1100th anniversary of the demise of St. Methodius the Archbishop of Moravia, Enlightener of the Slavs. For the forthcoming 300th anniversary of the MTA the Moscow theological schools have prepared a joint jubilee publication—a collection of works by the professors, teachers and students.

The main speech on the theme "Moscow Theological Academy and the History of Orthodox Theological Tradition" was delivered by Prof. B. A. Nelyubov. He justly pointed out that, following the traditions of the Orthodox schools of the East, the academy has made a contribution of its own to the progress of theological education. Working within its walls were many outstanding representatives of the Russian theological thought, including Metropolitans of Moscow Platon and Filaret, of blessed memory, and Archpriest Aleksandr Gorsky. Prof. Nelyubov stressed the inseparable link between theological education and spiritual upbringing and noted the positive influence of the Monastery of the Saviour, beyond Ikonnny Ryad (Moscow) and of the Trinity-St. Sergiy Lavra on the life and activities of the Slavonic-Greek-Latin Academy and the Moscow theological schools.

Then Metropolitan Aleksi of Tallinn and Estonia read out a Message of His Holiness Patriarch Pimen to the Moscow theological schools and felicitated all the present on the feast. In his speech he dwelt on the participation of the Moscow Theological Academy and Seminary in general ecclesiastical and public undertakings. During the last academic year the Moscow theological schools were the venue of the

Theological Conversations "Zagorsk-V" and of a session of the Russian Palestinian Society. In the Academy assembly hall there was a solemn meeting to mark the 75th birthday of His Holiness Patriarch Pimen. The academy received participants in the 12th World Festival of Youth and Students who wished to acquaint themselves with the life of the Russian Orthodox Church. Metropolitan Aleksi said he was confident that the 300th anniversary of the academy would give a fresh impetus to its ever more fruitful theological and ecclesiastico-social work.

An address of greetings on behalf of the Leningrad theological schools was read out by Hieromonk Ionafan, an LTA lecturer, and on behalf of the Odessa Theological Seminary, by its teacher, Archpriest Ioann Sorokin, who in his day studied at the Moscow Theological Institute, which was first located within the grounds of the Novodevichy Convent, and then it moved from there to Zagorsk. Archimandrite Platon then read out congratulatory telegrams from hierarchs and clerics of the Russian Orthodox Church.

In his closing speech Bishop Aleksandr thanked all those present for sharing in the festivities. On the approaching jubilee of the academy, Vladyka Aleksandr said that the opening of the Slavonic-Greek-Latin Academy in Moscow, Russian Orthodoxy adopted the legacy of Byzantine scholars which it continued to develop in a creative way.

Then the student choir of the Moscow theological schools directed by M. Kh. Trofimchuk sang hymns of Russian Church composers—A. Kastalsky, I. Solomin, G. Ryutov and a Theotokion to the sticheron "O Thy sweet voice" to the music by S. Z. Trubachev.

The annual convocation ended with the singing of the Kontakion of the Feast of the Protecting Veil of the Mother of God "This day the Virgin is present in the Church".

Hegumen MAKARIY, MTS teacher

Moscow Diocese On July 29, 1985, the director of the Moscow Patriarchate Workshops, Pavel Ivanovich Bulychev, marked his 70th birthday.

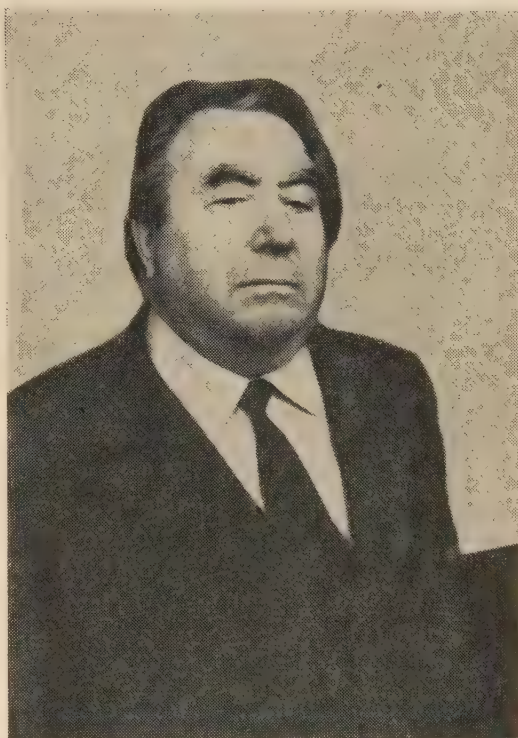
He was born in 1915 in the village of Novo-Troitsk in the Staro-Shaigovsky Region of Mordovia into a peasant family. His parents taught him to love the church since early childhood. Every year the family visited the holy shrines of Sarov, Diveyevo and of the St. Serafim Convent in the village of Ponetayevka.

In 1933, the Bulychevs moved to Arzamas where they joined the parish of the Resurrection Cathedral Church. It was in that town that Pavel Bulychev first began to work. From 1940 he worked in Moscow in the sphere of construction.

Right from the start of the Great Patriotic War of 1941-1945, Pavel Bulychev worked on defence construction projects and in October 1941 he was enlisted into anti-aircraft troops defending the Soviet capital. He was decorated with the medals "For the Defence of Moscow" and "For Valorous Labour in the Great Patriotic War".

After the war, P. I. Bulychev worked on the restoration of many damaged architectural monuments, including the building of the Tretyakov Art Gallery and of the Sklifosovsky Hospital. In 1951 he graduated from the Moscow Building Institute with the diploma of a building engineer. From 1948 he has been working at the Moscow Patriarchate. His talent of a builder and restorer was manifested with particular force during the restoration of the Church of the Icon of the Mother of God "Consolation of All the Afflicted" (of the Transfiguration) in Bolshaya Ordynka Street in Moscow, of the Church of St. Gabriel the Archangel (Menshykov Tower), and at the restoration of the belfry, cathedrals and churches of the Trinity-St. Sergiy Lavra and the premises of the Moscow Theological Academy and Seminary.

For his diligent labours to the glory of the Holy Church, His Holiness Patriarch Aleksiy conferred upon P. I. Bulychev Patriarchal certificates of merit in 1958 and 1963 and in 1964 deco-



P. I. Bulychev—Director of the Moscow Patriarchate Workshops in the village of Sofrino

rated him with the Order of St. Vladimir, 3rd Class.

On the occasion of the 20th anniversary of his work at the Moscow Patriarchate P. I. Bulychev was decorated with the Order of St. Vladimir, 2nd Class, by His Holiness Patriarch Aleksiy.

In 1976 His Holiness Patriarch Pimen appointed Pavel Ivanovich Bulychev chief engineer in charge of the construction of the new workshops of the Moscow Patriarchate in the village of Sofrino, Moscow Region.

On the day of the blessing of the new workshops, September 15, 1980, His Holiness Patriarch Pimen awarded P. I. Bulychev with the Order of St. Sergiy of Radonezh, 3rd Class. By an ukaze of His Holiness he was appointed director of the Moscow Patriarchate Workshops.

The workshops are successfully coping with the task of making various church requisites, liturgical vestments, candles and other items.

Pavel Ivanovich Bulychev, a modest

and unassuming person who is always considerate to the needs of his subordinates, enjoys everyone's love and respect.

In recognition of his labours for the benefit of the Holy Church, His Holiness Patriarch Pimen awarded P. I. Bulychev with the Order of St. Sergiy of Radonezh, 2nd Class, for the Holy Easter of 1983. On his 70th birthday he was decorated with the Order of St. Sergiy of Radonezh, 1st Class. When the Head of the Economic Management of the Moscow Patriarchate, Archbishop Mefodiy of Voronezh and Lipetsk, was presenting the high award to Pavel Ivanovich Bulychev on July 29, 1985, he wished him every success in further fruitful labours for the good of the Holy Church.

Deacon FEODOR SOKOLOV

Leningrad Diocese On September 5, 1985, it was 7 years since the demise of Metropolitan Nikodim of Leningrad and Novgorod. On the eve, the parastasis was conducted in the Holy Trinity Cathedral of the St. Aleksandr Nevsky Lavra. On September 5, Divine Liturgy was concelebrated in the same cathedral, followed by a panikhida, by Metropolitan Antoniy of Leningrad and Novgorod and Archbishops Mikhail of Vologda and Veliki Ustyug, Melkhisiedek of Sverdlovsk and Kurgan, and Kirill of Smolensk and Vyazma, assisted by the clergy of the metropolitanate. Before the panikhida, Vladyka Antoniy delivered a sermon in commemoration of the archpastor of blessed memory. Then Archbishop Kirill conducted the Lity for the Dead by the grave of Metropolitan Nikodim.

Novosibirsk Diocese From May 26 to 27, 1985, a group of Japanese pilgrims led by Archbishop Nikolai of Mozhaisk, Dean of the Patriarchal Podvorye in Tokyo, was on a visit to Novosibirsk.

On May 26, Sunday of the Holy Fathers of the First Ecumenical Council, Divine Liturgy was concelebrated in the Ascension Cathedral Church by Archbishops Gedeon of Novosibirsk and Barnaul, Nikolai of Mozhaisk and Maksim of Omsk and Tyumen, assisted by a member of the Japanese group, Father Ioann Nagaya, and diocesan clergy. The choir sang hymns in Church

Slavonic and Japanese. After the Gospel lesson, Archbishop Maksim preached.

After the Liturgy, Archbishop Gedeon greeted the guests. He said that the peoples of the Soviet Union and Japan share a common desire to live in peace and friendship. Vladyka Gedeon recalled the trials and tribulations that had fallen to the lot of the peoples of the two countries in World War II and assured the Japanese pilgrims that none of the Russian people wants another war. The Russian Orthodox Church, he said, is praying for peace in the whole world and the people of this country are building a peaceful life. Vladyka Gedeon thanked the guests for fulfilling their mission of peace and asked them to convey to the people of Japan the kindest regards from the plenitude of the Russian Orthodox Church.

In his response, Archbishop Nikolai thanked the brothers in Christ and his co-celebrants for their prayers and a cordial welcome.

Archbishop Gedeon gave a reception in honour of the Japanese guests which was attended by Archbishop Nikolai of Mozhaisk, Archbishop Maksim of Omsk and Tyumen, the cathedral clergy and superintendent deans of the Novosibirsk Diocese. Archbishop Gedeon and Archbishop Nikolai exchanged speeches.

In their speeches at the function the Japanese guests called for vigorous efforts for peace. Among the speakers was Kayano Toutchui, the daughter of the prominent Japanese peace champion, Dr. Nagaya. She presented Archbishop Gedeon with her father's book.

On May 27, the Japanese guests visited Akademgorodok, the town of the Siberian Branch of the USSR Academy of Sciences.

The pilgrims from Japan laid flowers at the Glory Memorial commemorating 33 thousand Soviet servicemen, natives of Siberia, who died in the Great Patriotic War of 1941-1945.

Olonets Diocese A group of Orthodox Christians from Finland including the rector of the parish in Kajanni, Father Pentti Hakkarainen, and his brother, Father Jarmo, visited Petrozavodsk on an Intourist tour from July 22 to 25, 1985. They visited the St. Catherine Church and the Cathedr-

al of the Exaltation of the Cross. On July 25 in the evening the Finnish guests attended Vespers in the Cathedral of the Exaltation of the Cross. After the service, Archimandrite Simon, the Superintendent Dean of the Olonets Diocese, greeted the guests, told them about the history of the cathedral and answered their questions.

On July 27, a large group of Lutherans from Finland led by the Rev. Pentti Kalervo Murto, attended All-Night Vigil in the same cathedral. Archimandrite Simon and the Rev. Pentti Murto exchanged greetings.

From July 29 to 31, 1985, Hierodeacon Efrem of the New Valaam Monastery (Finnish Orthodox Church) visited Petrozavodsk. He saw places of interest in Karelia and visited the St. Catherine Church and the Cathedral of the Exaltation of the Cross in Petrozavodsk. On July 30 he was received at the Olonets diocesan administration by Archimandrite Simon.

Rostov Diocese The year 1985 marked the 125th anniversary of the consecration of the Rostov Cathedral Church of the Nativity of the Blessed Virgin. Actually it has a more than two-centuries-long history. The first small wooden church was erected on that spot back in 1781. It was destroyed by fire in 1791. In 1795 it was replaced with a new stone church which received the status of a cathedral church by an ukaze of the Holy Synod of 1822. In 1847 it was formally dedicated to the Nativity of the Blessed Virgin. The city continued to grow at a rapid pace and the old cathedral church became too small for its numerous parishioners. A new cathedral church was designed by the outstanding Russian architect, Academician K. A. Ton (1794-1881), the author of such famous buildings as the Great Kremlin Palace, the Armoury in the Kremlin and the Church of Christ the Saviour in Moscow. The construction continued from 1854 to 1860. The new cathedral has three altars, the main was dedicated to the Nativity of the Blessed Virgin, the right side-chapel—to the Transfiguration of Our Lord and the left side chapel—to the Chief Apostles Sts. Peter and Paul.

In preparation for its 125th anniversary, the ambo of the main altar and



Cathedral Church of the Nativity of the Blessed Virgin in Rostov-on-Don

the bishop's throne were restored, a decorative grill was installed around the bishop's throne and on the ambos, the wall paintings restored and renovated in part and the floors repaired.

The jubilee celebrations coincided with the patronal feast of the cathedral—the Nativity of the Blessed Virgin. On September 21, Divine Liturgy was concelebrated in the cathedral, and All-Night Vigil conducted on the eve, by Metropolitan Vladimir of Rostov and Novocherkassk and Archbishops Pimen of Saratov and Volgograd, Vladimir of Krasnodar and Kuban, and Agafangel of Vinnitsa and Bratslav who specially arrived in Rostov for the occasion.

After the service, Metropolitan Vladimir felicitated the parishioners on the feast and thanked the archpastors and all those present for the prayerful participation in the celebrations. Archbishop Vladimir spoke on behalf of the guests. He presented as a gift to the cathedral church a copy of the Pochayev Icon of the Mother of God. The dean of the cathedral, Archpriest Pavel Semenyuk, responded, expressing gratitude. Then Metropolitan Vladimir presented patriarchal certificates of merit to those who had taken part in the restoration and repairs of the cathedral church.



SERMONS

We Beseech the Lord for a Guardian Angel

In the Name of the Father and of the Son and of the Holy Spirit.



Today, brothers and sisters, we are celebrating the Feast of St. Michael the Archangel of God and other incorporeal powers of Heaven. In commemorating on this feast the Angels and Archangels, the Cherubim and Seraphim, who are glorifying the Lord, we remember among other incorporeal powers of Heaven our guardian angel. Let us ponder over the fact how easy it is for us to reflect on the examples of saints, examples taken from the Holy Gospel and receive edification, and how difficult it is to turn constantly in prayer to the one who is nearest to us, who is constantly watchful for our salvation, to reflect and converse of Holy Angels.

For many years now I have officiated at divine services in the temple of God. And how many molebens have I said in that time to the saints of God to whom our parishioners turn with prayerful gratitude and requests for the help of grace; how many written petitions were read for health, the sick, for salvation..., but there were literally single instances petitioning for molebens to be said to the Guardian Angel. And, truth to say, the Holy Angel Guardian never leaves our side. Just as all the Angels, the servants of God, the Guardian Angel is there to serve the cause of our salvation. Let us ponder over this, brothers and sisters, and recall an example in the Holy Gospel.

One day the disciples asked the Lord: *teach us to pray* (Lk. 11. 1) and the Lord in His sermon left to us all the holy prayer which each of us knows by heart. In it are the words: *Our Father which art in heaven... Thy will be done as in heaven, so in earth*, on Earth just as it is done in Heaven (Lk. 11. 2-4).

Sermon delivered in the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Street on November 21, 1985.

We ask God that His holy will, which is fulfilled unquestioningly and absolutely by the Holy Angels in Heaven, be fulfilled likewise here on Earth.

The Lord also said to the people around Him: *Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven* (Mt. 18. 10). This means that the lesser, meeker ones have greater boldness before God, because their guardian angels are constantly interceding for them with God. If you do not become like children, that is to say like *little ones*, you will not enter into the Kingdom of Heaven. Nicodemus, a wise old man and a ruler of the Jews, asked the Lord Jesus Christ: "Must a man be really born for the second time in order to enter into the Kingdom of Heaven?" Christ reproved him saying: "Thou, a teacher of Israel, cannot understand that one must be reborn in spirit to enter the Kingdom of Heaven?" (Jn. 3. 3-11). And now, brothers and sisters, let us put together these three examples. And so we pray, we desire, that here on Earth it shall be just as it is in the Kingdom of Heaven. But the Lord says that only those who are like the *little ones* will enter into the Kingdom of Heaven, this means we must be regenerated, be born anew so to say, become just as pure and sincere as children. One who achieves this state will have great boldness before God through the intercession of his Guardian Angel.

Among our ecclesiastical customs there is one very instructive witness. In the olden days when a monk was professed, he was given a rounded cap similar to one worn by a child. Today only in the vestments of the Patriarch of Moscow one sees, in the so-called koukolion, this old tradition. It is precisely monkly meekness which testifies to the second birth; precisely such a

headgear, customary on children, becomes the outer expression of the fact that it is necessary above all to win purity and peace of spirit. And even if none of us can say that he has achieved this state, yet each must understand that we are called upon to attain it. Therefore we pray: "For an Angel of peace, faithful guardian and guide of our souls and bodies, we beseech Thee, O Lord". Twice during Liturgy, when the great and Holy Sacrament of the Eucharist is being celebrated, we ask for this. During Vespers and Matins, and in our morning and evening prayers, we ask the Lord to give us an angel guardian. What for? In order that

we may be born a second time, that there be peace and kindness in our hearts, purity and joy, and that these feelings might spring from the heart spontaneously and sincerely. Then, brothers and sisters, our prayer: *Thy will be done in heaven, so in earth*, will have power and the Lord will heed it. Let us pray now to the zealous and stern guardian of the Throne of God, St. Michael the Archangel, and to all the invisible incorporeal powers, and above all to our guardian angel, so that we may be granted purity of heart, the spirit of peace, and ardent and firm faith. Amen.

Archbishop PITIRIM of Volokolamsk

On Epiphany



Today we are on the threshold of the great Christian feast of the Baptism of Christ when, in accordance with an early institution of the Church,

in all Orthodox churches the Great Blessing of the Waters takes place. By this office, which constitutes a special feature of the day, the Holy Church prepares, so to speak, the element of water, sanctifies and purifies it, for the coming Baptism of the Lord. The water is similarly blessed for the Sacrament of Baptism. Here too the blessing of God and the all-purifying grace of the Holy Spirit are invoked upon the water in the font. One might ask why the water needs cleansing when water itself is used for cleansing and washing!

This question takes our minds back to times immemorial. For its solution we must go back to the very beginning of ages, to the first days of Creation. Water as an element appeared by God's will on the third day of Creation. On that day, the Lord by His almighty word separated it from the general world chaos and placed it within special boundaries, dividing it from dry land... All this unencompassable mass of the element of water appeared at the word of the Creator absolutely pure and holy just as all the other creations of His wise and almighty will. Right at the beginning it was sanctified and sealed by the Spirit of God Who, as it says in the Word of God, *moved upon the face of the waters* (Gen. 1. 2). The Creator Himself found His Creation beautiful:

and God saw that it was good (Gen. 1. 10)—thus the great act of the creative will is described.

Primordial Nature in general was marvellous and delightful. Pure and fresh, harmonious and well proportioned it reflected vividly the perfection of the Creator, and it seemed to breathe chastity. Life's energy sprang in it in a mighty fountain. It seemed to vibrate with fresh and untouched power. All it needed was master endowed with reason whom it could serve with the abundance of its gifts. And finally he too appeared, the rightful lord of the newly-created Nature, the vicar, so to say, of God on Earth, the first man. The image of God still shone brightly, unmarred, in him. A heavenly halo of purity, sanctity and innocence adorned him and were irresistible. He was indeed the crown and glory of all Creation... Obediently and lovingly Nature submitted to its new sovereign in whom it saw a clear reflection of its Creator. The rich and fertile earth, upon which rested God's blessing, produced everything man needed. At that time there was neither enmity nor malice on Earth. There was no danger, neither was there fear... Beasts of prey came up affectionately to man, as meek as lambs. The air he breathed was clean and limpid. The water he drank contained nothing harmful. Until sin came there was no sickness and death could not occur.

But this happy golden age did not last long. The Spirit of Evil, the enemy and hater of God, penetrated into the Earth

from the dark regions of the underworld. The holiness and bliss of the first people roused hellish indignation and jealousy in him and he was determined to destroy them... Adam and Eve heeded his smooth-tongued suggestions and broke the commandment given to them by God. The first sin was committed; only one sin, but it contained the seeds of all the others... The will of God had bound and united the spiritual powers of man who had not yet gained strength. It kept the necessary balance and guided man's first steps in life. But once it was transgressed, the whole moral order, in which man's soul dwelt from the moment of creation, was immediately destroyed. Divine Grace withdrew from the sinners. Of itself the first sin was followed by a second and then a third... The image of God dimmed in the sinful souls of the first parents. They proved themselves unworthy of the Paradise they were created for and by God's righteous sentence they were expelled from it. They lost their God-like sanctity and together with it the bliss and immortality for which they were destined. The blessing of God turned into a curse. Exhausting labour, sickness, and death were the direct consequences of their fall and the natural retribution by the judgement of Divine Righteousness. The sinfulness, this terrible moral poison, through natural succession was handed down through the first parents to their children and on to their descendants. Ever since then this pernicious inheritance continues to be passed on from generation to generation.

The destructive action of sin was not confined to man, its author, alone. It spread on from him over the whole of Nature. The divinely accursed weight of sin fell not only upon man, but upon the whole of his environment. *Cursed is the ground for thy sake* (Gen. 3. 17), the Lord Himself said to Adam pronouncing the sentence of His eternal justice. The blessing of God dwelling upon all creation could no longer abide upon it after its crown, man, had defiled himself with sin. It had shadowed the unreasonable creatures for the sake of sanctity and innocence of their master. But once he had sinned, his sanctity was destroyed and God's blessing was withdrawn from him and all his dominion. Everything in Nature changed just as in man

himself. In place of former purity, peace, and sanctity, there appeared enmity and disorder. Alongside with man all the creatures lost their primordial joy and bliss. The whole Earth groaned under the weight of grief and sorrow which man's transgression had brought upon it. *For we know that the whole creation groaneth and travaileth in pain together until now* (Rom. 8. 22). The same Nature, which earlier had cherished and delighted its master, began to pay him back for disobeying the will of the Creator... Obedient and submissive formerly, now it became indignant with his authority and fought him openly... The earth, which was formerly rich and fertile, refused to nourish man. *Thorns also and thistles shall it bring forth to thee*, the Lord told Adam, *and... in the sweat of thy face shalt thou eat bread* (Gen. 3. 18-19). He added, referring to the toil of cultivating the land which henceforth was the lot of man. The air and water, everything was marred by sin and rose up against man. All Nature became as it were the weapon of God's wrath against him. Hidden dangers surrounded him and lay in wait whichever way he turned. The Spirit of Evil triumphed in his victory which he had gained so easily: man, the image of God, was in his power!... The hordes of Hell, in countless legions, flooded the Earth—the abode of man. Hell seemed to have moved to the surface of the Earth, its dark forces filled the air, the land, the seas and rivers....

What a dreadful transformation was caused by sin in everything touched by its putrid breath!... If God Himself had not shown mercy to man, who else could have returned to him and all of Nature their lost sanctity, and destroy the dominion of the Devil? Who, but the Creator Himself, could have sanctified again His creation which was defiled by sin? Only the infinite goodness of God could have done it and it did. The Son of God Himself came down to Earth, was made incarnate and became man. Divine Glory again illumined the fallen nature of man, restored and exalted it to its primordial dignity. Together with man the whole of Nature was renewed. The Lord Incarnate blessed also the Earth upon which His most pure feet trod and which He sprinkled with His Divine Blood. The very air which surrounded the Saviour of the

World and which He breathed, was sanctified. And by His glorious Baptism, the Lord again sanctified the element of water: "O Christ our God, Thou hast sanctified the streams of the Jordan" (kathisma after Polyeleos, Tone 4).

But sin remained on Earth even after Christ. It still has dominion over us. The Lord blunted its sting, overcame its power, and gave the sinner every means to rise from the Fall, but the sinfulness, the seed and root of sin, are still in the damaged Nature. While sin exists there cannot be complete purity, neither in man nor in his environment. The Devil was vanquished by Jesus Christ, his power on Earth became limited but not annihilated. Until the Last Judgement he is at liberty and therefore with ever greater malice... he continues to harm man. The impurity of sin remains as formerly in men and contaminates all that surrounds them. However, we are no longer as helpless as formerly. Divine Grace remained for ever in the Church of Christ and will abide in her till the end of the world. Her almighty and all-purifying power was given by God to the Church through which she sanctifies men and the very elements of Nature affected by sin. For the sake of her faith and through established prayers, the Holy Church is empowered to invoke the blessing of God upon every place wherever it was lost. Divine Grace entrusted to the Church conquers the power of the Devil and brings back the primordial purity and sanctity to both man and creature.

Now you understand the ecclesiastical ritual of blessing the waters today. The Lord once blessed the waters by His Baptism in the Jordan. But we polluted it again by our sinful impurity. Where there is sin, there evil power always nestles being drawn by sin.... The Holy Church, our solicitous and loving mother, comes to the aid of her faithful, though sinful, children, in this instance too. Availing herself of her higher, God-granted, right, she blesses the element of water on this day every year. By the power of her catholic prayer she expels from it the spirits of evil and again brings down upon the waters the purifying grace of the Holy Spirit. Thus, for

the Feast of the Baptism of the Lord the waters have been given back, so to say, their primordial purity and sanctity, once restored by the Lord in the Jordan. The Life-Giving Cross immersed thrice into the water during the common prayer of the entire congregation symbolizes the Saviour, the Son of God, Himself immersing into the streams of the Jordan. By attending church when the water is being blessed we, as it were, stand by the Jordan during the sacred moment of the Baptism of the Lord. Before our eyes, repeated mystically, is the Epiphany witnessed in reverent trepidation by the Baptist. The Epiphany water, filled with the grace of the Holy Spirit, is just as pure and holy as the primary water of Creation, over which the Spirit of God moved, and as the Jordan waters which touched the Most Pure Body of Christ. That is why we honour it worthily as a great holy thing, drink it reverently ourselves and sprinkle our homes with it. The time will come when our last resting place will be prepared and this very holy water will accompany our mortal remains into eternity²...

Yet a little while and we too shall offer up prayers that the Holy Spirit may descend on the waters prepared for blessing.... Let us gather in our hearts the entire power of faith and a reverential feeling, so that the sacred moment will not catch us unworthy and that Divine Grace might not condemn us. Let us all unite in one common and ardent prayer and let not a single sinful or vain thought destroy the reverential mood of the heart demanded by the majesty of this mystery. Let us stand here as if at the very banks of the Jordan and the grace of God will bless us too with its all-purifying power. Amen.

NOTES

¹ In the original the title is "On the Sunday Before the Enlightenment". In 1897, when the sermon was preached, it was the Eve of Epiphany.

² It refers to the instruction in *The Euchologion* whereby the coffin is sprinkled with the Epiphany water before placing the deceased's body in it.

Father M. D. SMIRNOV
(Printed from: *Collection of sermons delivered in St. Nicholas Church, Khlynov, Moscow, 1895-1897; Moscow, 1901, pp. 19-27*).

PEACE MOVEMENT

CHURCH FOR SOCIETY

STATEMENT of the Heads and Representatives of the Christian Churches in the USSR on the Situation in the Republic of South Africa

People of good will throughout the world are deeply concerned about the tragic turn of events in the Republic of South Africa. The repression and violence of the apartheid regime towards the native population of the country have reached an unprecedented scale. Thousands of those involved in the struggle against the shameful racist system are being persecuted, among them such dedicated and authoritative adherents of peaceful, non-violent change, and inter-racial dialogue and cooperation on equal terms with the white minority as Bishop Dr. Desmond Tutu (Anglican Church), the Nobel Peace Prize winner, General Secretary of the South African Council of Churches; and the Rev. Dr. Allan Boesak, President of the World Alliance of Reformed Churches, a fervent preacher of love and justice, and one of the organizers of the United Democratic Front.

All this is happening at a time when the civilized world is solemnly marking the 40th anniversary of the foundation of the United Nations Organization, the 40th anniversary of the UNESCO Constitution, and the 40th anniversary of the end of World War II—the most deadly and destructive of all wars—and the victory of the allied powers over German fascism and Japanese militarism.

The UNESCO's Constitution points out one of the basic ideas responsible for Nazi Germany unleashing World War II. This terrible war could only have resulted from the abnegation of the democratic idea of human dignity, equality and respect for the human personality. It became possible only as a result of the desire to replace this idea with a dogma of inequality between

en races and peoples, exploiting ignorance and prejudice.

And in our own day the system of apartheid imposed by the Pretoria regime is an expression of this same man-hating doctrine.

Introduced in 1948 as a counterweight to the Universal Declaration of Human Rights proclaimed by the United Nations in that year, apartheid or, to use the racist terminology, system of separate development for each of the racial groups living in South Africa and South-West Africa (now Namibia), is aimed exclusively at ensuring white domination over non-whites and the ruthless exploitation of the native Africans, who have been deprived of their lands and natural resources, and their removal to special reservations or bantustans established on land unfit for cultivation. The 29 million aboriginal population of South Africa now possess only 13 per cent of the land, and even that lies in barren or desert areas, while the 4.8 million white minority occupy 87 per cent of the fertile arable land. The native inhabitants are virtually deprived of educational opportunities (only one-eighth of the sum spent on white children is set aside for this purpose), and deprived of medical care (in the bantustans there is only one doctor for every 12,000 people). They are ruthlessly exploited, have been virtually turned into slaves by the so-called law on the regulation of the work force, and deprived of the right to vote. They are victims of inhuman racial discrimination, mass execution, arrests, beatings, mockery and humiliation. Their attempts at protest and demonstrations result in mass-scale shootings (involving young people, women and children). One may recall,

for example, the police opening fire on an African demonstration at Sharpeville in March 1960 (69 killed) and the shooting of school pupils in Soweto (a suburb of Johannesburg) in 1976 (575 killed). Since August 1984 more than 300 people have been killed, including those taking part in the funeral procession in Eitenhase (near Port Elizabeth) on March 21, 1985 (over 20 killed). The declaration of a state of emergency in the country on July 21, 1985, was followed by new mass arrests and numerous fresh casualties.

The repression is particularly directed against the influential leadership of the African National Congress (ANC), which was outlawed after the Sharpeville demonstration in 1960. The universally acknowledged president of the Congress, Nobel Peace Prize winner, Albert Lutuli, died in prison in 1967, and his successor, the well-known lawyer Nelson Mandela, remains in prison to this day. The leader of the African students, Steve Biko, was killed in 1977, the present president of the ANC, Oliver Reginald Tambo, has been forced to leave the country, and 16 leading members of the lawful opposition movement, the United Democratic Front, have been imprisoned. At present Bishop Desmond Tutu and his family are being harassed, and the Rev. Allan Boesak is jailed. In order to deceive world public opinion, the government of Pieter Botha is trying to create an appearance of reform, which is in fact nothing more than a cosmetic varnish.

The native population of the country resolutely reject these manoeuvres. The United Democratic Front has declared: "We do not want cosmetic refurbishing of the present system—we will continue the struggle for our rights". Nobel Peace Prize winner Bishop Desmond Tutu shares this opinion: "Apartheid cannot be improved through reform; it must be abolished". The President of the ANC, Oliver Tambo, is sure that recent events make it possible to state that apartheid is doomed not only historically but even from the viewpoint of the near future.

The native population of the country demand the abolition of the state of emergency, the introduction of universal suffrage, an end to controls on the change of residence by the native Afri-

can population, the release of all political prisoners, permission for those in exile or in forced emigration to return to their home country, and the removal of the bans on the political activities of both individuals and organizations.

These demands reflect the will of the overwhelming majority of the country's native population. This is the main point of the ANC's Freedom Charter adopted as far back as 1955 and proclaiming the ANC aim of establishing a democratic multi-racial state.

The white racists of Pretoria have declared the struggle against racism and apartheid to be criminal and treasonable activity inspired from without, but Bishop Desmond Tutu replies: "If you've got a nail in your shoe, you don't need an agitator to open your eyes to the fact that the nail is causing you pain". In a powerless and furious attempt to turn the clock of history back, the racist regime of South Africa is pursuing a policy of state and military terrorism towards its neighbours, the front-line states—especially against Botswana, Angola, Mozambique and Zimbabwe—is making military raids on the territory of these countries, killing unarmed citizens and refugees, including women and children. The latest of these occurred on September 16, 1985, when the South African army invaded the South of Angola with the support of the South African airforce.

The Pretoria government has ignored the condemnation of its policy of terrorism, aggression and oppression by the UN Security Council and world public opinion.

The South African Council of Churches, the All Africa Conference of Churches and the World Council of Churches demand economic and other sanctions against the racist government of Pretoria. As far back as 1959 the President of the ANC, Albert Lutuli, put forward this idea and appealed for the adoption of sanctions by governments against the South African regime. The South-African Congress of Trade Unions, founded in 1955, constantly comes out for sanctions. "Sanctions are the most effective weapon which the world community can apply to support our revolution. If we suffer, it will not be in vain. It will bring the day of our liberation closer" reads the Declaration of

this Congress. This document condemns the stand of those forces which add strength to the Pretoria regime by their support and, in fact, help it to carry out its racist policy.

Such, indeed, is the role played by the United States of America in setting itself against the international community by its so-called "constructive engagement" with South Africa, which in essence amounts to nothing more than cooperation with the perpetrators of apartheid.

The alarm and hopes of Christians and all people of good will at the present escalation of violence and repression in South Africa were emphatically expressed by the Central Committee of the World Council of Churches at its session in Buenos Aires in August 1985, when it called Churches and Christians throughout the world to prayer and action in support of the indigenous population of South Africa in its struggle for liberation from the inhuman system of apartheid.

We, the Heads and representatives of Christian Churches and religious associations in the Soviet Union, declare our solidarity with the struggle of the indigenous population of South Africa, and its other citizens, organizations and movements for the liberation of their country from the racist system of apartheid, which runs counter to the Biblical teaching that the human race is one and that every person is created in the image and like-

ness of God. We pray for the speedy success of this struggle.

We ardently support the enthusiastic activities of the South African Council of Churches aimed at the creation in South Africa of conditions for its multi-racial population to enjoy equal rights, under which the indigenous African population will have a fair opportunity to share in the responsibilities for governing their country, for its present and future development.

We support the efforts of the World Council of Churches, the All-African Conference of Churches and numerous Christian Churches and religious associations throughout the world, who are striving to put an end to the terror employed by the Pretoria regime against the native African population, who are rendering all-round support in the struggle of these people for their inalienable rights, including support of the United Nations actions and support of acts of pressure upon the South African government by individual states through economic and other sanctions and various other means.

We call upon the South African government to abolish the state of emergency without delay, to free the Rev. Allan Boesak and other political prisoners, to end the policy of terror against the native African population, and take steps to ensure a normal life for these people, who, like the entire population of South Africa, have the right and ought to live in conditions of freedom and justice.

From the Armenian Apostolic Church

VAZGEN I, Supreme Patriarch and Catholicos of All Armenians

From the Church of the Seventh-Day Adventists

M. P. KULAKOV, Chairman of the Council of the Church of the Seventh-Day Adventists in the RSFSR

From the All-Union Council of the Evangelical Christians-Baptists

A. M. BYCHKOV, Chairman of the AUCECB

From the Georgian Orthodox Church

ILIYA II, Catholicos-Patriarch of All Georgia

From the Evangelical Lutheran Church in the Latvian SSR

JANIS BERZINSH, Presiding Counsellor of the Consistory of the Evangelical Lutheran Church

From the Evangelical Lutheran Church in the Lithuanian SSR

Bishop IONAS KALVANAS

From the Evangelical Lutheran Church in the Estonian SSR

Archbishop Dr. EDGAR HARK

From the Methodist Church of Estonia

Pastor HEIGO RITSBEK

From the Reformed Church of Transcarpathia

Bishop PAVEL FORGON

From the Roman Catholic Church in the Latvian SSR

JULIAN Cardinal VAIVODS

From the Roman Catholic Church in the Lithuanian SSR

Archbishop LIUDAS POVILONIS

From the Russian Orthodox Church

PIMEN, Patriarch of Moscow and All Russia

From the Old Christian Believers' Archiepiscopate of Moscow and All Russia

Bishop ANASTASIY of the Don and the Caucasus

From the Old Believers' Archiepiscopate of Novozybkov, Moscow and All Russia

Bishop FLAVIAN

From the Supreme Old Believers Council in the Lithuanian SSR

I. I. EGOROV, Chairman

From the Grebenshchikovskaya Community of Old Believers in Riga

P. D. TIKHOMIROV, Chairman

From the Moscow Transfiguration Community of Old Believers

M. I. CHUVANOV, Chairman

From the Moscow Community of Christian Old Believers of the Pomorye Communion

P. N. KHVALKOVSKY, Vice-Chairman

From the Leningrad Community of Christian Old Believers of the Pomorye Communion

I. M. PETROV, Acting Chairman

October 3, 1985

We Demand Peace for the Much-Suffering Land of El Salvador!

Religious workers of the Russian Orthodox Church as well as representatives of other Churches and religious associations in the Soviet Union are deeply concerned over the tragic developments in El Salvador whose people have been struggling for many years already to assert social and political justice in their land. The lawful demands of the people of that country who want to live in peace and in conditions worthy of man are opposed by the ruling regime which retaliates to the popular struggle with ruthless exploitation and savage repressions. Thousands of civilians suffer from appalling violence and fall victim to murderers from the so-called "death squads" who even butcher mercilessly and in cold blood women, children and elderly people. The frightening toll of violence is now approaching 100 thousand. The authorities cynically trample upon the basic human right—the right to life, which is the sacred gift of God.

The orgy of violence does not spare the clergy either, and those of them who, while doing their pastoral duty, try to alleviate the suffering of the people, of their neighbours in Christ, share with their flock all the horrors of the dictatorship and are subject to severe persecution. Over the past several years seven clergymen have been murdered, and a large number of jailed are submitted to brutal torture.

Five years ago Archbishop Oscar A. Romero of San Salvador was assassinated in church when he was offering the Bloodless Sacrifice to God. This archpastor of the Roman Catholic Church was noted not only for his high Christian morals but also for great civic courage which was manifested by his fearlessness in reminding the dictators of the ideals of goodness and justice which they flouted. He paid for it with his life—he was killed by a hired assassin. Press reports subsequently gave his

name as Ricardo Lau, a former officer of the El Salvador National Guard, who is said to have been paid 120 thousand US dollars for his crime. It also became known that the assassination was masterminded by one of the "death squads" leaders, Major Roberto d'Obusson, an ex-presidential candidate.

It is with the feeling of sorrow and deep regret that one notes the fact that this man, who is responsible for the death of thousands of his fellow citizens, who was once described by the former US Ambassador to El Salvador as a "pathological killer", is being officially received in Washington. We, religious workers, cannot but be indignant at the fact.

Judging by current reports from El Salvador, there is every reason to believe that the situation in that country now is very similar to that which had preceded the murder of Archbishop Oscar A. Romero. We mean the threat to the lives of the Archbishop of San Salvador, Monsignor Arturo Rivera Damas, and Auxiliary Bishop, Monsignor Gregorio Rosa Chávez. Against the background of the grave internal situation in the country they come out against violations by the authorities of human rights, including the foremost right to life, and of God's Commandment: *Thou shalt not kill* (Exod. 20.13), this truly universal principle of morality which asserts the intransient value of the human personality—the basis of all human rights. The two hierarchs are sharing in the struggle of the people of El Salvador for bringing closer in their much-suffering land a time of peace with freedom and justice, for peace means not merely the absence of wars and civil strife, but a life worthy of man, in which he will be in harmony with God, with his neighbour and with nature.

The participants of the recent session of the WCC Central Committee in Buenos-Aires,

Argentina, unanimously adopted a document in which representatives of all Christendom condemned violations of human rights in a number of countries with pro-American regimes, including El Salvador.

But despite the numerous facts testifying to the appalling lack of civil rights in that country, the President of the United States keeps saying that its human rights record is improving. But how can one trust these words if the situation in El Salvador testify to the contrary?!

We deem it to be our religious duty, based on the principles of Christian morality and

ethics, to express our solidarity with the clergy and Church hierarchs in El Salvador who, though persecuted by the authorities and the "death squads", are sincerely determined to come to the assistance of their people, who, like all other peoples, has the right to a peaceful life.

The terror in El Salvador must be stopped!

Metropolitan ALEKSIY of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace

October 1, 1985

CHRONICLE

Archbishop Makariy's Trip to Great Britain. At the invitation of the Northern Committee of Friends for Peace in Great Britain a delegation from the Soviet Peace Committee visited Britain from July 9 to 19, 1985. The group was headed by D. F. Kraminov, Editor-in-Chief of the newspaper *Za rubezhom* and included His Eminence Archbishop Makariy of Ivano-Frankovsk and Kolomyia.

In London the delegation was met by the head of the Northern Board, Roland Dale, and members of the staff. On July 10 the delegation arrived in Derbyshire, and, on the same day, in Matlock, a meeting was held with the Derbyshire Peace Federation, peace champions of the city and members of the city council. Archbishop Makariy paid a visit to Bishop Stephen of Repton, a hierarch of the Church of England. On July 12 he visited the Quaker college of Woodbrook in Birmingham, where he had a talk with its rector, John Fergusson, and teachers, followed by a meeting with the students. Archbishop Makariy also called on the Rev. Fielding Clarke, of the Church of England, a great friend of the Russian Orthodox Church, and honorary vice-president of the Great Britain-USSR Friendship Society.

After a divine service on Sunday, July 14, Archbishop Makariy met with Bishops Cyril of Derby and Stephen of Repton, and then with a group of working priests and with the parishioners of two Anglican churches.

On July 15, the delegation met with members of the Northern Committee of Friends for Peace. On behalf of the Derbyshire County Council the City Council of Belper organized a reception in the delegation's honour. On the following day the town hall of Belper was the venue of a meeting with representatives of peace organizations, the Church community and of trade unions. On July 17, in the Quakers' Centre in London, the delegation had a meeting with the Chairman of the East-West Committee of the Peace and Service organization, William Barton.

Like other members of the delegation, Archbishop Makariy gave several interviews to the local press and radio, and also took part in a BBC programme.

Kuibyshev On April 24, 1985, there was a **Diocese** meeting at the Kuibyshev Diocesan Administration of the clergy and chairmen of the church councils of the diocese on the problem of peacemaking. The meeting was attended by the Chairman of the Regional Peace Committee, Prof. A. F. Krasnov, and Ya. I. Borissov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Kuibyshev Region.

The meeting was opened by Archbishop Ioann of Kuibyshev and Syzran who spoke of the contribution of the Russian Orthodox Church, including the Kuibyshev Diocese, to the cause of peace. Prof. A. F. Krasnov presented a report on the policy of peace pursued by the Soviet Government. He gave a high assessment of the peace efforts of the diocesan clergy and laity.

Citations of the Regional Peace Committee were presented to Archbishop Ioann, the Kuibyshev Diocesan Administration, the Cathedral Church of the Protecting Veil and other parishes and also to the clergy and chairmen of the church councils for their personal contributions to the activities of the Peace Fund.

Tula On July 19, 1985, there was a meeting **Diocese** of the diocesan clergy and laity in Tula. Its participants discussed urgent problems of Church life and peacemaking. Archbishop German of Tula and Belev presented to the veterans of the Great Patriotic War from among the clergy and laity, under church obediences in the parishes and at the diocesan administration, Jubilee Patriarchal certificates of merit on the occasion of the 40th anniversary of Victory over fascist Germany.

The Executive Secretary of the Tula Regional Peace Committee, A. A. Eschenko, presented to Archbishop German a Soviet Peace Fund Medal—an honorary award for the active involvement in the work of this public organization.

Then there was a lecture on the international situation.

The meeting was attended by the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Tula Region, M. N. Novikov.





THE NATIVITY OF CHRIST

14th century, France

FEAST OF THE PROTECTING VEIL OF THE MOTHER OF GOD IN THE ACADEMY "AT THE TRINITY"

October 14, 1985



Concelebrating Divine Liturgy in the MTA Church of the Protecting Veil are Metropolitans: Aleksey of Tallinn and Estonia, Yuvenaliy of Krutitsy and Kolomna, Aleksey of Kalinin and Kashin; Archbishops: Pitirim of Volokolamsk, Varnava of Cheboksary and Chuvashia and Bishop Aleksandr of Dmitrov



Presidium of the solemn meeting



Metropolitan Aleksiy of Tallinn and Estonia
reading out a Message from His Holiness
Patriarch Pimen to the Moscow theological
schools

Prof. B. A. Nelyubov of the MTA delivering
the main address



Concert by the student choir of the Moscow theological schools, conductor M. Kh. Trofimchuk

CELEBRATION OF THE FEAST OF THE NATIVITY OF CHRIST IN THE ST. CATHERINE
CATHEDRAL IN THE TOWN OF SLOBODSKOI
January 8, 1985



Bishop Khrisanf of Kirov
and Slobodskoi celebrating
Divine Liturgy



Believers praying during
Divine Liturgy



The Feast of the Epiphany. His Holiness Patriarch Pimen officiating at the Great Blessing of the Waters in the Patriarchal Cathedral of the Epiphany. January 19, 1985



Father Superior Archimandrite Evlogiy welcoming His Beatitude Pope and Patriarch Nicholas VI of Alexandria in the Church of the Protecting Veil, March 22, 1985



Delegation of the Czechoslovak Orthodox Church led by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia on a visit to the monastery, October 8, 1984



Participants in the International Seminar "Christian Communicators for Peace, Confidence, Friendship" acquainting themselves with the life of the monastery, March 22, 1985



Metropolitan Yuvenaliy of Krutitsy and Kolomna talking with the guests of the 12th World Festival of Youth and Students who attended an ecumenical session, July 28, 1985



The Cathedral Church of St. Serafim of Sarov in Kirov

ORTHODOX SISTER CHURCHES

Speech by His Holiness Patriarch PIMEN at the Reception for the Delegation of the Church of Hellas

July 19, 1985

Your Eminences, beloved archpastors in Christ, Vladyka Chrysostomos and Vladyka Georgios,

Dear fathers, brothers, and sisters in the Lord,

With deep cordial joy I greet you, esteemed guests from the Sister Orthodox Church of Hellas, within the bounds of our country and our Church. I hope that your sojourn here, in the holy land of Russia, and our present meeting will help to deepen fraternal inter-Church relations and promote the age-old friendly relations between the peoples of Greece and the Soviet Union.

Deeply rooted in the consciousness of our people is a feeling of sincere respect for the industrious and talented people of Greece, and I hope that you were able to feel this fully during your visit. We want these beneficial contacts to develop and consider it the duty of our Churches to do everything possible towards this end.

Through the Lord's mercy, relations of sisterly love have always existed between the Greek and Russian Orthodox Churches, which are blessed by the confession of one Faith. With profound satisfaction we note the establishment of beneficial cooperation between our Churches in some spheres of external activities and consider it advantageous to continue developing and strengthening the accumulated experience.

The complicated historical epoch in which the Holy Church is existing today, poses before Orthodoxy similarly complicated tasks, which demand from us a timely and effective response.

This, above all, is the attainment of Christian unity commanded by God and for which we are ready to serve by means of theological conversations and dialogues, as well as by other ways and means, striving for reconciliation of Christian Churches of different confessions.

We attach great importance to our pan-Orthodox witness and service within the World Council of Churches and in other ecumenical organizations and movements.

We consider as truly urgent the present task of serving the cause of peace and saving the sacred gift of life from nuclear catastrophe. The success of this sacred service depends a great deal on the fraternal cooperation of Christian Churches *preaching peace by Jesus Christ* (Acts 10. 36). We are glad to cooperate in this God-behested realm with the Sister Church of Hellas.

Dear friends, the time for your return to your country is drawing near and I am sure that the memory of the days you spent in this country, your contact with the shrines of the Russian Orthodox Church, and acquaintance with the culture and achievements of our people, will unite us further and intensify our unextinguishable mutual fraternal love.

Kindly convey my heartfelt greetings to my brother and co-worker, His Beatitude Archbishop Seraphim of Athens and All Hellas, and my sincere gratitude for the undiminishing brotherly love in the Lord with which His Beatitude renders gracious consideration and hospitality to our hie-

rarchs and to the members of our clergy and laity visiting within the bounds of the Holy Church of Hellas.

Peace be unto you, Your Eminences, fathers, brothers, and sisters, and love with faith from the Lord Jesus Christ! May His help and grace abide with you all!

The 50th Birthday of Bishop NIKANOR of Olomouc and Brno

On August 28, 1985, the Feast of the Dormition of the Most Holy Mother of God, Bishop Nikanor of Olomouc and Brno (Orthodox Church in Czechoslovakia) marked his 50th birthday. Gathered in Olomouc for the occasion were His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, members of the Holy Synod of the Czechoslovak Orthodox Church—Bishops Nikolai of Prešov and Ioann of Michalovce; Chancellor of the Metropolitan's Council of the Orthodox Church in Czechoslovakia, Protopresbyter Dr. Jaroslav Šuvarsky; Dean of the Prešov Orthodox Theological Faculty, Archpriest Dr. Štefan Pružinsky, and the Prodean, Archpriest Pavel Aleš, as well as many other clerics of the Czechoslovak Orthodox Church who had arrived in the city on the previous day. The Russian Orthodox Church was represented by Bishops Varlaam of Chernovtsy and Bukovina and Vladimir of Podolsk, Dean of the Russian Orthodox Church Podvorye in Karlovy Vary.

On the eve of the Feast of the Dormition of the Mother of God, His Beatitude Metropolitan Dorotej, and other archpastors and clergy attended All-Night Vigil in the Olomouc Cathedral of St. Gorazd, Equal to the Apostles.

On the feast day itself, His Beatitude Metropolitan Dorotej celebrated Divine Liturgy assisted by the hierarchs and a numerous clergy. Singing during the service was the Metropolitan's choir from Prague. The Liturgy was attended by representatives of Churches and Theological Faculties in Czechoslovakia. After the Liturgy, His Beatitude Metropolitan Dorotej felicitated Bishop Nikanor on the jubilee and presented to him an address from the Holy Synod of the Czechoslovak Orthodox Church. On behalf of His Holiness Patriarch Pimen of Moscow and All Russia, Bishop Vladimir of Podolsk presented to Bishop Nikanor the Order of St. Vladimir, 3rd Class, and conveyed to him an address from Metropo-

litan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. On behalf of his diocese, Bishop Varlaam of Chernovtsy and Bukovina felicitated Bishop Nikanor and presented him with a panagia in memory of the occasion. Vladyka Nikanor was also felicitated by representatives of the Churches and Theological Faculties in Czechoslovakia.

In his response Bishop Nikanor cordially thanked His Beatitude Metropolitan Dorotej for coming to Olomouc for his jubilee and for sharing in common prayer. He also expressed profound gratitude to His Holiness Patriarch Pimen for his consideration and for awarding him the Russian Orthodox Church order. Vladyka Nikanor thanked Metropolitan Filaret and the staff of the Department of External Church Relations for the consideration displayed. He thanked the hierarchs and all those present for their love and prayers. Then "Many Years" was sung.

At a reception given to mark the occasion, Bishop Nikanor was felicitated by the General Director of the Secretariat for Church Affairs of the Ministry of Culture of Slovakia, Vicent Mačevsky, who read out the address of greeting from Dr. M. Valek, Minister of Culture of Slovakia, and Deputy Director of the Secretariat for Church Affairs of the Ministry of Culture of Czechia, Dr. Jozef Junga, who read out a congratulatory address from the Minister of Culture of Czechia, Dr. M. Kluzak. Congratulatory speeches were also made by the Chairman of the Olomouc City Council B. Vepšik, and his deputy, D. Dosedlak; the Secretary for Church Affairs of Northern Moravia, V. Kratofil; Secretary for Church Affairs of South Moravia, Dr. V. Belohoubek, and other officials. Bishop Nikanor thanked all those present for their kindness and for taking part in his birthday celebrations.

Bishop VLADIMIR of Podolsk

The New Exarch of the Alexandrian Patriarch

His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa has appointed Archimandrite Theodoros (Horevtakis) as his new Exarch to the Patriarch of Moscow and All Russia.

The new representative of the Alexandrian Patriarch arrived in our country with a delegation of the Church of Hellas headed by Bishop Chrysostomos of Dodonis. On August 30, 1985, the delegation was met at the Moscow Sheremetyevo Airport by Archbishop Iov of Zaraty, Deputy Head of the Department of External Church Relations, and Archpriest Viktor Petlyuchenko, assistant rector of the Holy Trinity Church of the Alexandrian Metochion in Odessa.

Together with the delegation of the Church of Hellas, Archimandrite Theodoros visited the Monastery of St. Daniel and some churches, and called on Metropolitan Yuvenaliy of Krutitsy and Kolomna. On Sunday, September 1, the pilgrims from Hellas together with Archimandrite Theodoros visited the Trinity-St. Sergiy Lavra, where they were received by its Father Superior, Archimandrite Aleksiy.

On the following day Archimandrite Theodoros, together with the delegation of the Church of Hellas attended a reception arranged in honour of the guests by Metropolitan Filaret of Minsk and Byelorussia.

On September 2 the delegation of the Church of Hellas arrived in Odessa, where it was met by Metropolitan Sergiy of Odessa and Kherson, Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration, and other members of the local clergy and laity.

On the following day, in the Church of the Holy Trinity of the Alexandrian Metochion, Metropolitan Sergiy of Odessa and Kherson, after a brief moleben in the presence of the delegation, introduced the new dean, Archimandrite Theodoros, to the parishioners.

Bishop Chrysostomos of Dodonis described the new exarch as an experienced pastor with a fine all-round education. In his reply Archimandrite Theodoros thanked Metropolitan Sergiy and Bishop Chrysostomos for their kind words and wishes. He gave his assurances that he would strive zealously to fulfil his new obedience and do all he could to ensure that relations between the Alexandrian and Russian Churches developed and strengthened to the benefit of Holy Orthodoxy.

The congregation gave an inspired rendition of "Save Christ our Lord...". This was followed by an official reception for Archimandrite Theodoros's arrival. It was attended by Metro-



Archimandrite Theodoros

politan Sergiy, representatives of the Church of Hellas, clergy of Odessa and staff members of the diocesan administration.

* * *

Archimandrite Theodoros (secular name Nikolaos Horevtakis) was born on the Island of Crete, Greece, on November 25, 1954. He completed primary and secondary school (gymnasium) in the city of Herakleion, Crete.

In 1972 he entered the Rizarios Theological College in Athens, which he graduated from in 1974. In his second year he took monastic vows with the name Theodoros in the Monastery of the Dormition of the Mother of God (Crete). In 1975 he was ordained hierodeacon and, in the same year, hieromonk.

On graduating from the Rizarios college he entered the theological faculty of Athens University and, on graduating from it in 1977, he was enrolled in the teaching department of the pedagogical-psychological faculty at the University of Thessalonika.

In 1978 he was raised to the rank of archimandrite. In 1979 Archimandrite Theodoros was appointed protosynkellos of the Metropolitan Theodoros of Lampis and Svakia (Archdiocese of Crete, Constantinople Patriarchate) and, in 1981, hegumen of the "Incorporeal" Monastery on Crete.

Archpriest VIKTOR PETLYUCHENKO

The Degree of Doctor of Theology

Conferred upon Rostislaw Kozlowski, Graduate of the MTA

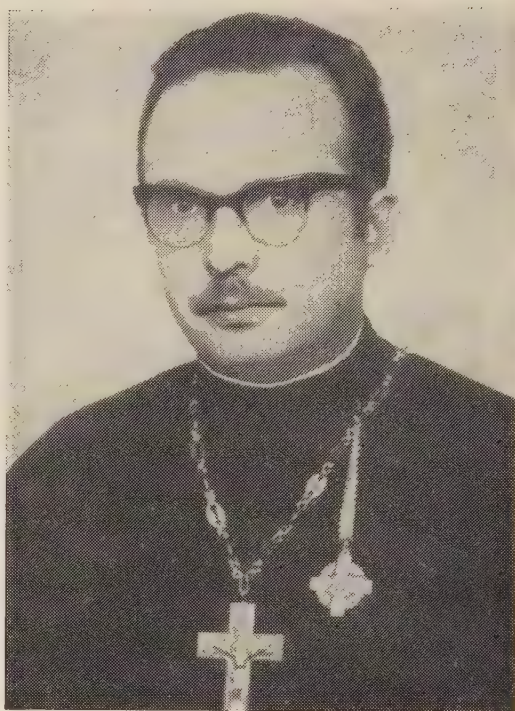
The Christian Theological Academy has been operating in Warsaw since 1954 under the authority of the Polish Ministry of Science and Higher Education. The academy has three faculties: Protestant, Old Catholic and Orthodox. The Orthodox faculty was set up in 1957. The academy's students represent all Poland's denominational minorities.

On April 2, 1985, the academy became the venue of the defence of a doctoral dissertation by Archpriest Rostislaw Kozlowski, a teacher in the Orthodox faculty. His subject was "The Idea of the Church in the Theological Thinking of Nikolai Afanasyev" (*Koncepcja Kościoła w myśli teologicznej Mikołaja Afanasiewa*. Warsaw, 1984, 288 pp.)

Archpriest Rostislaw Nikolaevich Kozlowski was born into a peasant family on March 25, 1936, in the village of Perekhody of Białystok Vojewodstvo, Poland. In 1955 he finished the Warsaw Theological Seminary. In 1959 he graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his course composition "The Warsaw Diocese of the Russian Orthodox Church from the Time of its Foundation up to its Unification with Chelm Diocese: a Historical Sketch" (Zagorsk, 1959, 327 pp.). He remained at the MTA as a postgraduate student in the Chair of Dogmatics under the supervision of Prof. V. D. Sarychev (Monk Vasilij; † 1980). In 1960 he completed his postgraduate work "Orthodox Teaching on the Church (a Survey of the Basic Works of the Most Eminent Russian Theologians and Thinkers)" (Zagorsk, 1960, 477 pp.).

In September 1960 Rostislaw Kozlowski was appointed teacher of dogmatic theology and catechism at the Warsaw Theological Seminary and also tutor of the Metropolitan's hostel for pupils of the seminary and students of the Orthodox faculty of the Christian Theological Academy. In 1963 he was entrusted with the teaching of liturgics in the same faculty. In October 1965 he was appointed an assistant in the Chair of Orthodox Dogmatics and Moral Theology. Since then he has been teaching liturgics at the academy as well as pastoral and moral theology.

In 1965 Rostislaw Kozlowski was ordained presbyter. He served as a priest in the cemetery parish of Warsaw on Wohl and in 1970 he was appointed dean in the parish of Stanisławów, near Modlin. He also served as superintendent dean of the Warsaw Church District. In 1973 he was raised to the rank of archpriest



and from 1974 to 1977 he was Rector of the Warsaw Theological Seminary, where he remains as a teacher. In 1985 he was awarded an ornamented cross.

In 1984 the Polish State Council awarded him a Golden Cross for his activities for the benefit of the Polish People's Republic, which was presented to him in March 1985 by the Polish Minister for Religious Affairs Prof. Dr. A. Lopatka.

Since February 1984 Archpriest Rostislaw Kozlowski has also been the dean of the parish in Radom, where a new church is being built.

During his work at the seminary and the Christian Theological Academy Archpriest Rostislaw Kozlowski has edited several seminar conspectuses, compiled a conspectus on moral theology for students of the academy (published in Warsaw in 1978, 188 pp.) and published over 30 scholarly articles and sermons.

The dissertation presented by Archpriest Rostislaw Kozlowski (in Polish) for the degree of Doctor of Theology consists of a preface, introduction, seven chapters, a conclusion, bibliography and two appendices.

The first chapter is devoted to the position of the Russian Orthodox Church at the beginning of the 20th century and, in particular, to the state of Russian theology. It then goes on

to deal with the life of Archpriest Nikolai Afanasyev.

Archpriest Nikolai Afanasyev was born in Odessa in 1893. In 1925 he graduated from the theological faculty in Belgrade. From 1925 to 1930 he taught in Skoplje, Yugoslavia, and he was also professor of the Theological Institute of St. Sergiy in Paris. His works include: *The Authority of the State and Ecumenical Council*, Skoplje, 1927; *The Lord's Repast*, Paris, 1952; *The Role of the Laity in the Church*, Paris, 1955; *The Church of the Holy Spirit*, Paris, 1971. He died on December 4, 1966.

The second chapter of the dissertation examines the sources of Archpriest Nikolai Afanasyev's theological thinking and works. It stresses the New Testament foundations of his theological views and points to the influence of the ecclesiological ideas of St. Ignatius Theophoros and St. Cyprian, Bishop of Carthage, as well as Archpriest Sergiy Bulgakov, R. Zom and other theologians.

The third chapter sets out the ecclesiological views of Archpriest Nikolai Afanasyev in the context of Orthodox ecclesiology on the establishment of the Church by the Lord Jesus Christ at the Last Supper; on the commencement of the Church's historical existence on the Day of Pentecost; on the Church as a community of God's people; on the Eucharist as the concentration of the Church's liturgical life and the basis of her existence; and on the hierarchical structure of the Church.

The fourth chapter examines those essential qualities of the Church which were the object of special attention of Archpriest Nikolai Afanasyev: sobornost and also the unity of the Church in regard to the question of the unification of Churches.

The fifth chapter is devoted to the hierarchical structure of the Church. Archpriest Nikolai Afanasyev particularly stressed the grace-giving charismatic nature of the Church.

In the sixth chapter the author analyzes in detail the question of the service of the Church as a vocation, and examines particular vocations (apostle, evangelist, prophet, teacher) and degrees in the hierarchy (bishop, presbyter, deacon). The author also touched on the question of the laity's participation in divine services and Church teaching activities.

Description and assessment of Archpriest Nikolai Afanasyev's ecclesiology form the subject of the seventh chapter, which stresses its ecclesiological significance for the Orthodox theo-

logy and partly for non-Orthodox confessions (Roman Catholic and Protestant).

The conclusion sums up the author's research, showing the originality and value of the contribution to scholarship made by Archpriest Nikolai Afanasyev.

The open session of the Christian Theological Academy's Senate (Board) devoted to the defence of Archpriest Rostislaw Kozlowski's dissertation, was announced in advance in the newspaper *Zycie Warszawy*. The session was opened by the Prorector of the academy, the Rev. Jerzy Grinyakov. Then the promoter (supervisor) for the work, Prorector of the academy, Bishop Savva of Bialystok and Gdansk (Orthodox Church in Poland), read out the *curriculum vitae* (biography) of the candidate. Archpriest Rostislaw Kozlowski presented an abstract of the dissertation.

This was followed by comments from the official opponents: Father Jan Priszmont, professor at the Academy of Catholic Theology in Warsaw, and Bishop Jeremiasz of Wroclaw and Szczecin, a docent at the Christian Theological Academy.

The opponents pointed out the merits of the dissertation and remarked on some of its shortcomings. Both opponents expressed the conviction that the work was up to the demands required for a doctoral dissertation.

The Rev. Jerzy Grinyakov opened the debate, which included contributions from the Rev. Dr. Witold Benedyktowicz; Jaroslaw Makal, Master of Theology, and others.

At a closed session of the academy's board all eight voting members expressed themselves unanimously in favour of Archpriest Rostislaw Kozlowski being conferred the degree of Doctor of Orthodox Theology.

Those present warmly congratulated the new doctor of theology.

The official promotion of Archpriest Rostislaw Kozlowski and the presentation to him of the diploma of doctor of theology took place on April 24, 1985, at the Christian Theological Academy in Warsaw. Speeches were made by the Rector of the Academy, the Rev. Prof. Jan Nemiczik, the prorector, Bishop Savva, and the new doctor of theology, Archpriest Rostislaw Kozlowski. Those present wished him God's help in his work for the good of the Holy Church and theological scholarship.

NIKOLAI WAWRYSZEWICZ,
Master of Theology, teacher of the Orthodox
Theological Seminary in Warsaw



Metropolitan Filaret of Minsk and Byelorussia — Doctor of Theology "Honoris Causa"

At one of its sessions the Slovak Evangelical Theological Faculty in Bratislava passed a resolution to confer upon Metropolitan Filaret of Minsk and Byelorussia the degree of Doctor of Theology *Honoris Causa*.

On June 13, 1985, Metropolitan Filaret arrived in Czechoslovakia at the invitation of the General Bishop of the Slovak Evangelical Church of the Augsburg Confession, Dr. Jan Michalko. He was accompanied by Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations, and Sergei Trofimov, referent of the Department.

At the Prague airport Metropolitan Filaret was welcomed by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, the Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary, Archimandrite Vladimir (now Bishop of Podolsk), the Superintendent Dean of the Prague parishes, Archpriest Mikhail Dandar (the Orthodox Church of Czechoslovakia), and the Russian Orthodox Church representative to the Christian Peace Conference, Archpriest Georgiy Goncharov.

Among the welcoming party was A. S. Berezin, staff member of the USSR Embassy in Czechoslovakia.

In Prague His Beatitude Metropolitan Dorotej gave a dinner in honour of the distinguished guest.

On the same day Metropolitan Filaret left for Bratislava.

At the Bratislava airport Metropolitan Filaret was met by the General Bishop of the Slovak Evangelical Church, Dr. Jan Michalko, the General Secretary of the Slovak Evangelical Church, Dr. Vaclav Barto, and the Dean of the Slovak Evangelical Faculty in Bratislava, Prof. Dr. Karol Nandrásky.

In the evening General Bishop Jan

Michalko gave a dinner in honour of Metropolitan Filaret. It was attended by His Beatitude Metropolitan Dorotej, and bishops and pastors of the Slovak Evangelical Church. General Bishop Jan Michalko and Metropolitan Filaret exchanged speeches.

The official doctoral promotion took place on June 14. Among those present were His Beatitude Metropolitan Dorotej, Bishop Nikolai of Prešov, Bishop Ioann of Michalovce, Archimandrite Vladimir, Bishop Zigmund Horváth (Head of the Reformed Christian Church in East Slovakia), the Rev. Daniel Šaling (Baptist Church), the Rev. Milan Jurco (Evangelical Church of Czech Brethren), the General Inspector of the Reformed Christian Church in Slovakia, Prof. Dr. Andrej Ziak, the General Secretary of the Christian Peace Conference, Dr. Lubomir Miřejovský, the Dean of the Orthodox Theological Faculty in Prešov, Prof. Archpriest Dr. Stefan Pružinský; the Pro-dean of the Theological Faculty of the Roman Catholic Church in Bratislava, Prof. Dr. Michail Krovina; the professor of the John Amos Comenius Theological Faculty in Prague, Dr. Milan Opočensky; the professor of the John Huss Theological Faculty in Prague, Dr. V. Kubač; and also the Director of the Secretariat for Church Affairs under the Federal Government of Czechoslovakia, Dr. Vladimir Janku; Director of the Secretariat for Church Affairs of the ČSR Ministry of Culture, Dr. František Jelinek, and his deputy, Dr. Jozef Junga; the Deputy General Director of the Secretariat for Church Affairs of the Ministry of Culture of Slovakia, Dr. Milica Novakova; the Secretary for Church Affairs of West Slovakia, Dr. Vinco Moičovský, and the Deputy Mayor of Bratislava, Dr. Pavel Kovač. Among the guests was the Consul of the USSR in Bratislava, S. V. Kavunov.

After common prayer the anthems of the Soviet Union and the Czechoslovak Socialist Republic were played.

The solemn meeting was opened by Dr. Karol Nandrásky. In his address of welcome he noted the wide acknowledgement of Metropolitan Filaret in Christian circles of the entire world. He had gained this acknowledgement as a theologian and peacemaker due to his active participation in theological and ecumenical seminars and colloquia, and peace forums conducted by the Russian Orthodox Church, other Christian Churches and inter-religious organizations. The authority of Metropolitan Filaret as a champion of peace grew ever more after the World Conference "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, 1982) of which he was a chairman.

The Pro-dean of the faculty, Prof. Dr. Karol Gabriš, read out Metropolitan Filaret's *curriculum vitae* and described his ecclesiastical, theological, ecumenical and peace activities.

At the suggestion of Dr. Nandrásky the act of promotion was conducted by General Bishop Dr. Jan Michalko.

He presented Metropolitan Filaret with the diploma of Doctor of Theology *honoris causa* and a golden doctoral chain, which was met with a storm of applause.

Metropolitan Filaret made a doctoral speech.

On behalf of the Slovak Evangelical Theological Faculty Dr. Karol Nandrásky cordially congratulated the new Doctor of Theology and wished him further success in his theological and ecumenical service and in his peacemaking activities. Metropolitan Filaret was congratulated by Dr. Jan Michalko, on behalf of the Slovak Evangelical Church, and by Dr. Vladimír Janku, on behalf of the Czechoslovak Government.

After the solemn meeting its participants went to the monument, erected in 1960 on Slavin hill, to the Soviet Army men who fell in battle for the liberation of Bratislava. Metropolitan Filaret placed a wreath at the foot of the memorial and observed a minute of silence paying tribute to the memory of the heroes.

Dr. Jan Michalko gave a reception in honour of Metropolitan Filaret. Speeches were made by Dr. Milica Novakova,

His Beatitude Metropolitan Dorotej, Dr. Michail Krovina, Bishop Dr. Rudolf Košťiar of Zvolen, Bishop Dr. Julius Filo of Košice (Slovak Evangelical Church), Dr. František Jelinek, Dr. Lubomír Miřejovský, Dr. Milan Opočenský, Dr. V. Kubač, the Rev. Daniel Šaling, Bishop Zigmund Horvath and the Rev. Milan Jurčo. The speakers congratulated Metropolitan Filaret and wished him fresh success in his labours for the good of God's Church and world peace. Heartfelt words were addressed to the Russian Orthodox Church and the people of the Soviet Union, who had liberated Czechoslovakia from the fascist yoke.

In his reply speech Metropolitan Filaret heartily thanked the speakers. He voiced particular gratitude to General Bishop Dr. Jan Michalko and Dean of the Slovak Evangelical Faculty Prof. Dr. Karol Nandrásky for the conferment upon him of a title of Doctor of Theology *honoris causa*. Metropolitan Filaret noted with satisfaction that recent years had witnessed the establishment of most close and friendly relations between the Russian Orthodox Church and Churches in Czechoslovakia.

On the same day Metropolitan Filaret met the professors and students of the Slovak Evangelical Theological Faculty, who expressed gratitude to the Supreme Authority of the Russian Orthodox Church for the consideration and hospitality accorded them during their visit to the Soviet Union in April 1985. Metropolitan Filaret presented the participants in the meeting with memorable gifts.

Metropolitan Filaret then visited the Orthodox Church of St. Nicholas in Bratislava, where he was welcomed by the rector, Archpriest Ioann Tej (the Orthodox Church of Czechoslovakia), and also some Evangelical churches of Slovakia and the Cathedral of St. Martin (14-15th centuries) (Roman Catholic Church), where the Hungarian monarchs were crowned from the 16th to the 19th centuries (from the end of the 10th century up to 1919 Bratislava was part of Hungary).

In the evening General Bishop Dr. Jan Michalko gave a dinner at his residence in honour of Metropolitan Filaret.

On June 15, at the invitation of Bishop Josef Feranec of Banská Bystrica

(Roman Catholic Church) Metropolitan Filaret visited the city of Banská Bystrica. Bishop Jozef Feranec met Metropolitan Filaret at his residence with bread and salt, according to the Slovak custom, and a brief talk took place between them. In the afternoon Bishop Jozef Feranec gave a dinner in honour of the distinguished guest. The dinner was attended by Protodeacon Vladimir Nazarkin, Sergei Trofimov, Senior Canon E. Šubert, Canon J. Gjurica and Dr. Jan Dubini of the Slovak Evangelical Church. Bishop Jozef Feranec and Metropolitan Filaret made speeches.

After the dinner all those present laid flowers at the memorial to the Soviet soldiers who fell for the liberation of Banská Bystrica from the German fascist invaders. The guests visited the cathedral and other sights of the city, and also viewed the memorial museum of the Slovak national uprising.

On the same day Metropolitan Filaret left for the town of Prešov, where Bishop Nikolai of Prešov gave a dinner in his honour.

On June 16, Sunday of All the Saints Who Shone Forth in the Land of Russia, Metropolitan Filaret and Bishop Nikolai celebrated Divine Liturgy at the Cathedral Church of Prince St. Alexander Nevsky. They were assisted by the dean of the cathedral, Archpriest Petr Kormianik, Archpriest Stefan Pružinsky, Protodeacon Vladimir Nazarkin and the clergy of the diocese. Before the Liturgy Metropolitan Filaret made Aleksei Yelisov and Sergei Vasnev, students from the USSR, readers. They study at the Orthodox Theological Faculty in Prešov. After the Liturgy Metropolitan Filaret and Bishop Nikolai exchanged speeches of greeting.

In the afternoon Bishop Nikolai gave a reception in honour of the distinguished guest.

On the same day Metropolitan Filaret left for Prague.

On June 17, Metropolitan Filaret, accompanied by Archimandrite Vladimir, visited the Secretariat for Church Affairs under the Czechoslovak Government, where he met the Director of the Secretariat, Dr. Vladimir Janku.

On the same day the Chairman of the Czechoslovak Society for International Relations, Dr. Evžen Erban, solemnly presented to Metropolitan Filaret a

Golden Medal—an award from the Society for his services in developing friendship and cooperation between the peoples of Czechoslovakia and the USSR. The presentation was attended by His Beatitude Metropolitan Dorotej, the Patriarch of the Czechoslovak Husite Church, Dr. Miroslav Novák; the Synodal Senior of the Evangelical Church of Czech Brethren, Dr. Milan Hájek; Archimandrite Vladimir; Archpriest Georgiy Goncharov; the General Secretary of the Catholic Peace Organization *Pacem in Terris* Canon Dr. Zdeněk Adler; the Chairman of the CPC regional committee, Dr. Milan Salajka; Dr. Lubomir Miřejovský, and also Heads of the Secretariats for Church Affairs under the Czechoslovak Government and the Ministry of Culture of Czechia—Dr. Vladimir Janku, Martinia Mikulova, Dr. František Jelinek, Dr. Jozef Junga; the Counsellor of the USSR Embassy in Czechoslovakia, I. A. Cherkasov, the secretary of the Embassy, A. S. Berezin, and other persons.

Metropolitan Filaret and Dr. Evžen Erban delivered addresses.

His Beatitude Metropolitan Dorotej awarded Metropolitan Filaret the Order of Sts. Cyril and Methodius, Equal to the Apostles (1st Class), and gave a dinner in his honour. The dinner was attended by members of the Holy Synod of the Orthodox Church of Czechoslovakia, Dr. Vladimir Janku, Dr. František Jelinek, Dr. Evžen Erban, A. S. Berezin and others.

On the same day Metropolitan Filaret, accompanied by Archimandrite Vladimir, visited the Soviet Embassy in Prague, where he had a meeting with the ambassador, V. P. Lomakin. Also taking part in the discussion were I. A. Cherkasov and A. S. Berezin.

On June 18 Metropolitan Filaret left for Moscow. At the Prague airport he was seen off by His Beatitude Metropolitan Dorotej, Archimandrite Vladimir, and Archpriest Michail Dandar. Also present was the secretary of the USSR Embassy in Czechoslovakia, A. S. Berezin.

On the same day Metropolitan Filaret and those accompanying him arrived in Moscow.

*Bishop VLADIMIR of Podolsk,
Dean of the Russian Orthodox Church Podvorye
in Karlovy Vary*

Jubilee of Bishop Julian Cardinal Vaivods

August 18, 1985, marked the 90th birthday of the Head of the Roman Catholic Church in Latvia, Monsignor Julian Cardinal Vaivods, Titular Bishop of Great Makriana and Apostolic Administrator of Riga and Liepaja (*JMP* No. 4, 1985).

At 6 p.m. on that day a festive service was held in the Catholic Cathedral Church of St. Ekab (Iakov) in Riga.

Among those who came to voice their congratulations to the distinguished hierarch were: from the Russian Orthodox Church in Latvia—Metropolitan Leonid of Riga and Latvia, accompanied by the superintendent dean of the Riga Church District, Archpriest Petr Smykovsky; from the Evangelical Lutheran Church of Latvia—its Primate, Archbishop Dr. Janis Matulis (†August 19, 1985), accompanied by a counselor of the Lutheran consistory, the Rev. E. Mesters. Also present were representatives of the Riga press and public.

A festive mass was conducted by Titular Bishop Janis Tsakuls of Tinista, assisted by the Catholic clergy. Cardinal Vaivods prayed in the sanctuary and received Holy Communion.

The service was followed by a reception at the cardinal's residence, which was attended by the persons already mentioned and also by E. E. Kokartrop, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Latvian SSR; A. Veļans, Chairman of the Latvian Peace Committee, and other public figures.

A telegram of greetings for Cardinal

Vaivods arrived from His Holiness Patriarch Pimen of Moscow and All Russia:

"In recognition of Your Eminence's ecclesiastical activities and on the occasion of this notable date in your life—your 90th birthday—I consider it right that you should be awarded the Order of St. Vladimir, 1st Class. Please accept, dear brother, my heartfelt congratulations. May the Lord strengthen you in your service of His Holy Church. With love in Christ, Pimen, Patriarch of Moscow and All Russia".

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, and Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, also sent Cardinal Vaivods congratulatory telegrams.

With the blessing of His Holiness Patriarch Pimen, Metropolitan Leonid presented to Cardinal Vaivods the Order of St. Vladimir, 1st Class. He was also presented with a memorable gift from representatives of the Russian Orthodox Church in Latvia and their address of greetings was read out.

Cardinal Vaivods was congratulated warmly by Archbishop Janis Matulis and all those present.

Cardinal Vaivods warmly thanked those who had taken part in the festive occasion for their cordial congratulations and warm wishes.

Archpriest PETR SMYKOVSKY

Archbishop Dr. John Vikström Visits the Soviet Union

From June 9 to 19, 1985, at the invitation of Metropolitan Antony of Leningrad and Novgorod, Head of the Evangelical Lutheran Church of Finland, Archbishop Dr. John Vikström, and his wife visited the Soviet Union. They were accompanied on their tour by Pastor Risto Kantela and his wife, and A. V. Saarlo.

In Leningrad the visitors were met by Archimandrite Manuil, acting rector of the Leningrad Theological Academy and Seminary; Archimandrite Evgeniy, secretary of the diocesan administration; Archpriest Bogdan Soiko, superintendent dean of the Patriarchal Parishes in Finland; I. A. Krylov, dean of the faculty for foreign students of the LTA and the LTS and

staff member of the Leningrad branch of the Department of External Church Relations; and also the Rev. Tiyt Salumää and Arvo Survo, members of the church council from the Lutheran parish in the town of Pushkin. Among the welcoming party was the Consul-General of Finland in Leningrad, Jakko Kaurinkoski, and his wife.

On June 10, Archbishop Dr. John Vikström called on Metropolitan Antony. A friendly discussion was followed by a dinner. On the next day the guests visited the Cathedral of the Transfiguration and the Piskaryovskoye memorial cemetery, where Archbishop John Vikström laid flowers.

On June 12, the guests arrived in Moscow. At the Leningrad railway station they were met by Archbishop Platon of Yaroslavl and Rostov, deputy head of the DECR. They visited the Church of the Resurrection of Christ in Sokolniki. At the Department of External Church Relations Archbishop John Vikström had a talk with Metropolitan Filaret of Minsk and Byelorussia, head of the department.

Archbishop Dr. John Vikström and those accompanying him were then received by His Holiness Patriarch Pimen of Moscow and All Russia. His Holiness Patriarch Pimen and Archbishop Dr. John Vikström exchanged speeches of greeting. The archbishop congratulated His Holiness on his 75th birthday and expressed cordial wishes to the Primate of the Russian Orthodox Church. The reception was attended by Metropolitan Filaret, Archpriest Matfei Stadyuk, secretary to His Holiness Patriarch Pimen, and Archpriest Bogdan Soiko.

Metropolitan Filaret gave a reception in honour of the Primate of the Evangelical Lutheran Church of Finland at his residence in Serebryanyi Bor. It was attended by Metropolitan Yuvenaliy of Krutitsy and Kolomna, staff members of the Department of External Church Relations and representatives of the Finnish Embassy in the USSR. Archbishop Dr. John Vikström and Metropolitan Filaret exchanged speeches.

The guests visited the Publishing Department, and the deputy editor-in-chief of *The Journal of the Moscow Patriarchate*, Archimandrite Tikhon, told them about the publishing activities of the Moscow Patriarchate.

At the Monastery of St. Daniel, Archimandrite Evlogiy, father superior of the cloister, told the guests about the course of restoration and construction work.

In the evening Archbishop Platon gave a dinner in honour of the guests.

On June 13, Archbishop John Vikström and those accompanying him viewed the sights of Novgorod. Welcoming the guests, Archbishop Antony of Leningrad and Novgorod noted that missionaries sent by the Novgorodian bishops had contributed to the Christian enlightenment of Karelia and Finland.

On June 14, the assembly hall of the Leningrad Theological Academy was the venue of the formal presentation of the diploma of Doctor of Theology *honoris causa* and a doctoral cross to Archbishop Dr. John Vikström.

On June 15, Archbishop Dr. John Vikström and those accompanying him visited the Lutheran church in the town of Pushkin near Leningrad, where a service was conducted. Archbishop John Vikström and Archbishop Mikhail

of Vologda delivered sermons on the theme of the Gospel. In the evening the guests attended All-Night Vigil in the Cathedral of St. Nicholas and the Epiphany, where they were welcomed by Metropolitan Antony. Archbishop John Vikström replied to the greetings and delivered an address to the congregation, in which he noted their love for the Church and the holy temple.

On June 16, the guests from Finland visited Petrozavodsk, where they were hospitably received by the superintendent dean of the churches of the Olonets Diocese, Archimandrite Simon, and the Rev. Pavel Saar, rector of the Lutheran church in Petrozavodsk. Archbishop Dr. John Vikström officiated at a service in the Lutheran church and delivered a sermon. He also preached at the evening service in the Church of the Exaltation of the Holy Cross. The dinner and supper given in honour of the distinguished guest were attended by the clergy and representatives of the church councils of the Orthodox and Lutheran parishes. Also present was V. I. Porshnyakov, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Karelian ASSR.

On June 17, the Finnish Consul-General in Leningrad, Jakko Kaurinkoski, gave a reception in honour of Archbishop Dr. John Vikström and those accompanying him. Invited to the reception were Metropolitan Antony, Archimandrite Manuil, Archimandrite Evgeniy, Archpriest Bogdan Soiko, representatives of the Lutheran parish in the town of Pushkin, and the representative of the Council for Religious Affairs of the USSR Council of Ministers in Leningrad and Leningrad Region, G. S. Zharinov. In welcoming Archbishop Dr. John Vikström and Metropolitan Antony, the consul-general pointed out close contacts between Finland and the USSR and the friendly relations between the peoples and Churches of the two countries.

In the evening the guests visited the Holy Trinity Cathedral in Leningrad and met the clergy and members of the church council.

On June 18, Metropolitan Antony gave a dinner in honour of Archbishop Dr. John Vikström. The distinguished guest thanked His Eminence for the cordial welcome and the fine programme of his tour.

On June 19, Archbishop Dr. John Vikström and his party left for Finland. They were seen off by Metropolitan Antony, Archimandrite Manuil, representatives of the Leningrad Diocesan Administration and the Lutheran parish in the town of Pushkin. Also present was Consul Nyirikki Kurkuvori.

I. B.

Archbishop John Vikström — Doctor of Theology "Honoris Causa" of the Leningrad Theological Academy

On June 14, 1985, the assembly hall at the Leningrad Theological Academy became the venue of the solemn meeting devoted to the presentation of the diploma of Doctor of Theology *honoris causa* and a doctoral cross to the Primate of the Evangelical Lutheran Church of Finland, Archbishop John Vikström of Turku and Finland.

The meeting was opened by Archimandrite Manuil, acting rector of the Leningrad Theological Academy and Seminary.

He announced that at its meeting on May 3, the Council of the Leningrad Theological Academy and Seminary had conferred the degree of Doctor of Theology *honoris causa* upon Archbishop John Vikström of Turku and Finland in recognition of his contribution to theology, ecumenical activities and to the development of relations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church.

The secretary of the LTA Council, Hieromonk Iannuariy, read out Archbishop John Vikström's *curriculum vitae*.

He was born on October 1, 1931, into the family of a teacher in Kronby, Finland. He received his theological education at Helsinki University. In 1956-1957 he studied at Tübingen University (West Germany). In 1966 the degree of Doctor of Theology was conferred upon him at the Academy in Åbo for his dissertation on the theme: "Religion and Culture". In 1956 he was ordained. From 1957 to 1970 he was secretary for work with the clergy and social ethics in the Borga Diocese. From 1962 to 1970 he was engaged in research work at the Theological Faculty of the Academy in Åbo. In 1970 he became adjunct professor of ethics and philosophy of religion. From 1970 to 1982 John Vikström was Bishop of the Borga Diocese, and since 1982 he has been Primate of the Evangelical Lutheran Church of Finland, Archbishop of Turku and Finland.

Archbishop Vikström has published the following works: "Religious Sociology in Finland" (1967); "The Church and Revolution" (1968); "The Church and Cultural Radicalism" (1968); "The Effect of Religious Education" (1970); "Faith in Crisis" (a pastoral letter) (1972); "Ask the Bishop About Faith" (1980); "Man's Faith" (1982); "However" (a pastoral letter) (1983); "A New Courage Lives" (1985).

In 1977 Archbishop Vikström participated in theological conversations between the Evangelical Lutheran Church of Finland and the Russian Orthodox Church, and between the Evangelical Lutheran Church of Finland and the Church of England. Between 1978 and 1981 he took part in the dogmatic discussions between the Lutheran World Federation and the Roman Catholic Church, and also discussions on the Leuenberg Concordat between the Lutheran and the Reformed Churches. He was a delegate to the IV WCC Assembly in Uppsala in 1968, and to the VI Assembly in Vancouver in 1983. In 1984 he represented the Evangelical Lutheran Church of Finland at the Assembly of the Lutheran World Federation in Budapest. From 1980 to 1984 he was chairman



of the Finnish Missionary Society. He became a member of the Ecumenical Council of Finland in 1969 and has been its chairman since 1984.

Archbishop John Vikström responded with a doctoral address which is printed on p. 52.

Metropolitan Antony of Leningrad and Novgorod warmly congratulated Archbishop John Vikström, the first member of the Evangelical Lutheran Church of Finland to be conferred the degree of Doctor of Theology *honoris causa* by the Leningrad Theological Academy, and, to the applause of those assembled, presented him with the diploma of Doctor of Theology and a doctoral cross.

In his reply Archbishop John Vikström said: "I see the title of Doctor of Theology *honoris causa* which have been conferred upon me today by the LTA Council as a concrete proof that the Russian Orthodox Church and, in particular, the Leningrad Theological Academy, attach great significance to our cooperation.

"The high recognition and honorary title which I have received here will inspire me in my post as Archbishop of Turku and Finland, especially in the development of ecumenical relations between our Churches in the future. Today a new knot has been tied between our peoples—a knot of mutual respect and friendship binding the cities of Leningrad and Turku".

The session was also attended by the vice-consul of Finland in Leningrad, Setto Tauren.

Speech by Dr. JOHN VIKSTRÖM,
Archbishop of the Evangelical Lutheran Church of Finland
at the Presentation to Him of the Diploma of Doctor of Theology
"Honoris Causa" at the Leningrad Theological Academy

June 14, 1985

Every person wants to know what he is, where he comes from and what his duty is in this world and in the society where he lives. The Church must also know what she is, why she exists and for what purpose.

The object of theology is to answer these questions. With the aid of theology the Church and the Christian faith analyze their essence and reflect on their attitude to the surrounding world.

The Russian Orthodox Church and the Evangelical Lutheran Church of Finland have been engaged in this search since 1970. With the aid of theological papers and theological discussions we have been searching for the common roots of our faith and striving to define our obligations in the modern world. In this way we have learned to understand both each other and ourselves better. We have learned to see the significance of theology for Church life and activities and to value it better.

During these years we have simultaneously taken part in the theological work conducted within the framework of the World Council of Churches. Our Churches consider it essential in ecumenical work to devote considerable attention to the questions of faith itself. Therefore, we jointly support the work of the Faith and Order Commission of the World Council of Churches.

According to available data, the present decade will be an important period in the work of the Faith and Order Commission. Of all its great and promising projects I would like to single out in this particular case the programme "Towards a general expression of apostolic faith", which deals with the Niceno-Constantinopolitan Creed uniting both our Churches.

In taking part in the theological work connected with this project we can use the experience of our discussions. Of course, we can also study those questions which we have not yet examined. In resorting to the Creed, we must understand what such definitions as One, Holy, Catholic and Apostolic mean for the self-awareness of the Church in our era. I shall briefly mention a few points.

We believe that the Church of Christ is One. Amidst all the division, fragmentation and disagreement, we believe that the Church as the Body of Christ is nevertheless one whole. Christ Himself is the guarantee and the basis of this unity. In Him, and only in Him, are we united. Just as He gave us Himself, he gave us the unity of the Church. This is the way we must believe, and in accordance with this faith we must live and labour.

This means that for us Church unity is both a gift and an objective. The unity of the Church is both a starting point and a goal. It has been given to us and we must translate it into reality.

During our theological conversations we were

able to experience and note in concrete terms how the unity of the Church is at the same time both a gift and an objective. This was expressed particularly clearly in the link between divine services and theological work. Fellowship and unity at the discussion table have become for us a continuation of joint prayer. We have tried at the level of cogitation to draw closer to the mystery which was revealed to us in the Church of God.

We believe that the Church is Holy. Amidst the impurity, sinful vanity and various imperfections we believe that the Church is Holy. It is holy because Christ lives in it, because the Holy Spirit sanctifies it. Just as the unity of the Church, its sanctity is a gift, and this gift is at the same time an objective. We must devote our life to the Lord, Who saved and adopted us. At the theological conversations in Finland planned for the coming year we will be able to discuss the question of what the sanctity of the Church and its members mean in daily reality.

In accordance with the Niceno-Constantinopolitan Creed we believe that the third important note of the Church is sobornost. In St. John's Gospel we read that God so loved the world that he gave up his Only Begotten Son. God loves the entire world. His love has no limit. Through Christ he brought salvation to the whole world. Through His Church he offers the world this salvation.

Therefore the Church cannot be limited to one nation or one place. It is essential to overcome all barriers: national, racial, linguistic, cultural and political. Salvation is granted to all.

We have had the opportunity to realize that, in Orthodox teaching, sobornost of the Church attains a huge scale; the Orthodox liturgy reveals universal perspectives. Sobornost of the Church has another dimension too. The Church, every community within it, and every divine service are pervaded by the wealth of the Gospel, by Divine Love. This gift is also at the same time an objective: this wealth must be communicated in all its plenitude. Any unilateral approach in dogma, preaching and doctrine contradicts the Conciliarity of the Church.

The fourth note of the Church, according to the Niceno-Constantinopolitan Creed, is apostolicity, for the Church stands "on the foundation of the apostles and prophets". The apostles are witnesses to the genuineness of the Good News, especially the announcement of the Resurrection.

And this gift too advances an objective: that of holding fast to the announcement of the apostles and prophets, to the Holy Scriptures. Otherwise the Church will lose its link with its roots, with the foundation upon which it stands. By preserving its apostolicity, the

Church has maintained throughout the centuries its uninterrupted tradition, manifested in priests, which has its beginnings in the apostolic host. By preaching the word of God and administering the Holy Sacraments, the servants of the Church build it and draw it together, just like the Risen Christ, Who, according to the apostles, presides in person wherever the Gospel is preached without distortion and the Sacraments are administered correctly.

Thus, the One, Holy, Catholic and Apostolic

Church is both a gift and an objective. Every day, thanks to God, we can accept again and again that gift of salvation, that new life which is granted us by the Risen Lord presiding in the Church. Inspired, guided and encouraged by the Holy Spirit, we can toil together for the good of the Church, that its unity, sanctity, conciliarity and apostolicity may be realised in the world in which we live now. We wait in hope for the day when all languages will confess, to the glory of God the Father, Jesus Christ as the Lord.

Session of the Orthodox-Lutheran Joint Commission

A delegation of the Russian Orthodox Church visited the United States of America from May 20 to June 4, 1985, to attend the third plenary session of the Orthodox-Lutheran Joint Commission. The delegation included Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe; Prof. A. I. Osipov, Head of the MTA post-graduate courses, and an interpreter, N. I. Chernykh.

The commission sessions took place on May 24-30, at Muhlenberg College in Allentown, Pennsylvania.

It was attended by representatives of the Constantinopolitan, Antiochene, Jerusalem, Russian, Georgian, Romanian, Bulgarian, Cypriot and Finnish Orthodox Churches. There was also an observer from the Autocephalous Orthodox Church in America. The session was attended by the President of the Lutheran World Federation, Bishop Dr. Zoltan Kalday, and the retiring LWF General Secretary, Dr. Carl Mau.

The third plenary session discussed the theme "Divine Revelation", with reports presented by Metropolitan Vladimir of Rostov and Novocherkassk; Metropolitan Chrysostomos of Peristerion (Orthodox Church of Hellas) and Dr. Wolfgang Ullmann (Federation of the Evangelical Churches in the GDR). Prof. Georg Kretschmar (Evangelical Church in Germany, FRG), presented a report on how the problem of Divine Revelation had been discussed at inter-confessional meetings.

The outcomes of the discussion were outlined in a statement on Divine Revelation, the first such document in the history of the Orthodox-Lutheran dialogue.

The commission decided to hold the next plenary session on the theme "Scripture and Tradition" in two years' time and to convene a meeting of the sub-committee in 1986.

A communique was adopted.

There were receptions given in honour of the participants by the Lutheran bishops led by Bishop Dr. James Crumley of the Lutheran Church in America, by the faculty of the Muhlenberg College, by the College President Jonathan Messerli, and by the Greek Orthodox community of the St. Nicholas parish in Bethlehem.

On May 21, the commission members—Metropolitan Vladimir and Prof. A. I. Osipov, accompanied by Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, and Archpriest Sergiy Suzdal'tsev, Dean of the St. Nicholas Cathedral Church in New York of the Representation of the Patriarch of Moscow and All Russia, paid a visit to His Beatitude Metropolitan Theodosius who gave a reception in their

honour at his residence.

On May 22, the Apodosis of Easter, the Feast of St. Nicholas the Miracle Worker, Metropolitan Vladimir celebrated Divine Liturgy in the St. Nicholas Cathedral Church in New York. Later in the day, the delegation accompanied by Bishop Kliment, Archpriest Sergiy Suzdal'tsev and Presbyter Guram Shalamberidze of the Georgian Orthodox Church, visited the Union Theological Seminary in New York.

On May 23, the Feast of the Ascension of Our Lord, the delegation visited the St. Vladimir Orthodox Theological Seminary (the theological school of higher learning of the Autocephalous Orthodox Church in America). Metropolitan Vladimir led the celebration of Divine Liturgy in the Seminary Church of the Three Holy Hierarchs. He was assisted by Bishop Kliment of Serpukhov; the rector, Archpriest John Meyendorff, and faculty members in Holy Orders.

On May 26, members of the delegation were the guests of the St. Nicholas Patriarchal Parish in Reading, Pennsylvania. Metropolitan Vladimir celebrated Divine Liturgy assisted by the rector, Father Alexander Deutsch, and Presbyter Guram Shalamberidze. In the evening Metropolitan Vladimir visited the Patriarchal Parish of the Chief Apostles Sts. Peter and Paul in Scranton where they had a meeting and discussion with the church rector, Father Aleksandr Golubov, and the parishioners.

On May 27, the participants in the session were the guests of the St. Tikhon Monastery and Theological Seminary (Autocephalous Orthodox Church in America). On that day the cloister marked its 80th anniversary. That day—the Memorial Day—a large number of pilgrims visit the monastery, and after Divine Liturgy the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, gave a dinner in honour of the guests.

On May 28, Metropolitan Vladimir was received by the Soviet Ambassador to the United States, A. F. Dobrynin.

On May 31, the delegation members, accompanied by Bishop Kliment, Presbyter Guram Shalamberidze and Archpriest Sergiy Suzdal'tsev, paid a visit to the General Secretary of the National Council of the Churches of Christ in the USA, Dr. Arie Brouwer.

On Holy Trinity Day, Metropolitan Vladimir celebrated Divine Liturgy, and, on the eve, conducted All-Night Vigil in the St. Nicholas Patriarchal Cathedral Church in New York. After the Liturgy the delegation members met and talked with the parishioners.



The Russian Orthodox Church of the Mid-17th Century as Seen by Archdeacon Paul of Aleppo

Church Administration and the Status of the Clergy, Churches and Monasteries

Speaking about our bishops, Paul of Aleppo also enumerates the eparchies that were in the Russian Church at the time. "The first four of whom were metropolitans, who wore white epanokamelaukions following the example of the early metropolitans"—of Novgorod, "who wore a sakkos in the presence of the Patriarch", of Kazan, of Rostov, and of Krutitsy, "each of whom was in constant attendance in the patriarchal palace to the end of his days". Then follow the archbishops—of Siberia (Tobolsk), who was never in Moscow by reason of the great distance of his eparchy; of Astrakhan, who was never in Moscow for the same reason; of Ryazan, Tver, Suzdal, Vologda and Pskov, and the Bishop of Kolomna.¹ If one considers that the Metropolitan of Krutitsy did not have an eparchy, but occupied a place of honour and held a title, then there were eleven eparchies and ruling hierarchs at that time. As to the Metropolitanate of Kiev, it was just entering the jurisdiction of the Russian Church and at the time was only "under the blessing" of the Patriarch of Moscow, remaining virtually independent. Archdeacon Paul enumerates the eparchies in strict succession, according to their "standing", i.e., degrees of honour and dignities. We have already mentioned that the degrees of honour of eparchies went with the title of the bishop designated to them: the one designated to a metropolitanate, for example, was immediately elevated to the dignity of metropolitan.

By force of circumstances Paul of Aleppo spent a good deal of time in what was considered the poorest eparchy, that of Kolomna, and later visited the "higher" metropolitanate, of Novgorod; furthermore he observed current developments in the Patriarchal Eparchy. Therefore, his information is sufficiently comprehensive.

In the bishopric of Kolomna the traveller from Aleppo notes the following specifics at the very outset of his acquaintance with the state of affairs in the Russian Church. The hierarchal residence and chancelleries where the affairs of the eparchy were administered, were very spacious and rich. Under them, as in every eparchy and even monastery, which had landholdings with peasants², there was a prison for guilty clerics, and peasants, from numerous lands with villages owned by the bishopric, and for the bishop's servants found guilty of

some crime. For grave crimes, such as theft, murder, etc., the bishop's people and the peasants of the bishopric were imprisoned on the spot, tried and punished in the episcopal chancellery. The local voivode of Kolomna "had no power over them". It turns out, however, that it was not the bishop who tried his people, but "judges and administrators" appointed by the Tsar to each hierarch and to large monasteries for permanent service. These were most likely officials from the sovereign's Monastic Board. In addition, secular officials were sent by the Tsar, according to Archdeacon Paul, as "overseers" of "all lands and revenues" of the eparchies and monasteries. "The hierarch and the monastery superior have the right to dispose solely of their own property," Paul of Aleppo writes. "The monasteries also maintain a register of their revenues, which they keep in coffers for the needs of the Tsar in case of a military campaign." The monastery authorities were likewise unable to build or tear down anything in their cloisters without first getting the sovereign's sanction.³

To administer purely ecclesiastical affairs and hearing of purely religious cases, the hierarchs had a large staff of hierarchal boyars, clerks, treasurers and judges who sat in the same chancelleries of the bishopric.

Now the general procedure for administering ecclesiastical affairs becomes clearer. It can be firmly established that all eparchial cases, including trials for grave crimes committed by the personnel of the bishop and the peasants on the hierarchal estates were withdrawn from the jurisdiction of the local civil authorities,—the voivodeships—with the result that the hierarchs were quite independent of the voivodes of the regions that comprised the eparchy. "The bishop rules in the voivodeship with authority that does not brook contradiction," writes Archdeacon Paul. For this reason the role of the Tsar's "overseers", "judges" and "administrators" in eparchial chancelleries should not be exaggerated. All of them, as laymen of course, reckoned with the opinions and demands of the hierarch of the eparchy and resolved matters in accord with him and with his blessing, even though they could report the bishop's actions to the Tsar. No mention is ever made of any serious clash between a bishop and his people, on the one hand, and officials of the sovereign in the eparchial chancelleries, on the other. Despite its complexity, this bicampositional machinery of eparchial administration operated quite efficiently and smoothly.

¹Continued. For the beginning see *JMP*, 1985, Nos. 7-12.

Archdeacon Paul notes that the administrators of the bishoprics were "elderly and reliable men".

The authority of the Bishop of Kolomna encompassed 15 cities, including such as Kashira, Serpukhov and Tula, and numerous settlements, with an aggregate population of hundreds of thousands. "They say this eparchy is poor and small, may God help it!" Archdeacon Paul writes. "But it is larger than the domain of three Patriarchs: of Antioch, Alexandria and Jerusalem, and there is no one here to cause damage or subject the people to extortion and oppression..."⁴

At this point Archdeacon Paul reports that contrary to Eastern customs, the hierarchs do not collect the traditional tithe from the flock, but do so annually from the priests, according to the size of his flock and the revenues of his church; the poorest priest pays one ruble a year. The property of an hierarch, real estate included, is put at the disposal of the state after his death. Just as all the others, the Bishop of Kolomna had *streltsy* of his own, i. e., assigned to him for permanent service, who guarded his palace and accompanied him on journeys. They were salaried by the eparchy and were directly subordinate to the hierarch. The bishop of the city of Kolomna had 300 of them.

In late summer 1655, Paul of Aleppo visited the first "higher" Russian eparchy—the Metropolitanate of Novgorod. Strange as it may seem, Novgorod itself, according to Archdeacon Paul, was much smaller than Kolomna at that time. The Novgorod lands, however, constituted a huge area. "The voivode of this city is more important than all the voivodes in this country: when he visits the Tsar he sits closer to him than all the rest." However, the "metropolitan (of Novgorod) is more important than the voivode," Archdeacon Paul notes. The territory under his jurisdiction is over 2,000 versts. Under his administration, according to Paul of Aleppo, were 400 well-appointed monasteries, including the monasteries of the Archangel, Solovetsky, and of St. Varlaam of Khutyn. Two thousand priests were subordinate to the Metropolitan of Novgorod. He possessed 70 fisheries and numerous farms and villages and much land. Among the servants of the metropolitan, Paul of Aleppo names scribes, soldiers, icon-painters, tailors, supervisors, barristers, judges in the Ecclesiastical Boards, bursars and many clerics. The funds for their upkeep came from the eparchy.⁵

All 12 Russian hierarchs had in Moscow their own *podvoryes* with a palace and a church. All the more prominent monasteries had their *podvoryes* in Moscow too. The most significant monastery, the Trinity-St. Sergiy Lavra, had, according to Archdeacon Paul, 21 *podvoryes* in the capital. Religious and secular servants of the hierarchs and monasteries were permanently quartered in the *podvoryes*; their salaries came from their eparchies and cloisters.⁶

Writing about the administration of the Patriarchal Eparchy, Paul of Aleppo reports that Patriarch Nikon had seven boards, "or *divans* and courts, in which seven judges with many scribes sit". Among these boards he makes particular mention of the boards in charge of monks and monasteries, of the secular clergy, of ordinands, and of inheritances". Archdeacon Paul also mentions the prison and the treasury,

and it can be assumed that there were also special boards which dealt with trials and investigations, and with the finances of the Patriarchal Eparchy.

Patriarch Nikon was the complete master in his eparchy, well versed in all secular and religious matters concerning the clergy and his servants as well as the peasants of the patriarchal and monastic estates. All seven chancellors reported to him daily about their affairs and received instructions. All the petitions submitted to him by the people in the church he read in his own chambers. From among the servants of the Patriarch, Archdeacon Paul singles out "numerous boyars", i. e., the highest officials of the eparchy, and reports very important information about the fact that "he (Patriarch Nikon) is now making a large part (of these boyars) the rulers of regions, the voivode of Putivl, for example." This means that Patriarch Nikon, enjoying the trust and with the consent of the Tsar, appointed his people to state posts, which is another graphic illustration of the cooperation between State and Church authority.

The Patriarch had many different craftsmen and artists. Paul of Aleppo emphasizes once again that the Patriarch, like all the other hierarchs, derived revenues not from the flock, but "from donated estates and contributions made by every priest". He also says that at that time, i. e., in 1655, 25,000 peasant households belonged to the Patriarch⁷. According to Metropolitan Makariy Bulgakov, 6,432 peasant households belonged to the Patriarch that year.⁸ It can be surmised that Paul of Aleppo was purposely given an inflated figure. What is interesting, however, is that here Archdeacon Paul calls a merit of Patriarch Nikon the fact that he brought the estates of the Patriarchate to such a large number of households, for in the past there were much less. He goes on to elucidate that, enjoying "great influence with the Tsar", the Patriarch, as soon as one of the boyars died, "comes before the Tsar and requests a part of the peasants and estate of the deceased". According to the figures of Metropolitan Makariy, it turns out that between 1655 and 1667 the number of peasant households belonging to the Patriarch did increase⁹, although not to the extent Paul of Aleppo claims.

It follows from this that the Code of 1648, which forbade any extension of Church lands, might not have been observed in practice. In ecclesiastical affairs everything hinged not so much on various "codes" and "ukases" as on personal relations between the Tsar and the Patriarch.

Paul of Aleppo reports right here that the Tsar issued a "*chrizovulos*" (Greek), i. e., a charter, to Patriarch Nikon making the Patriarch heir to the estates of any boyar in his eparchy who died without an heir. In this fashion the Patriarch acquired saline lakes, which yielded great revenues. Furthermore, Patriarch Nikon appropriated half of the revenues of the Trinity-St. Sergiy Lavra from duties levied in the country for this monastery.¹⁰ For, as Paul of Aleppo points out on numerous occasions, two thirds of trade and other duties collected by the state went to the Tsar's Treasury and one third directly to the Monastery of the Holy Trinity. Thus, the revenues of the Trinity-St. Sergiy Lavra equaled one third of the state revenues.¹¹

Archdeacon Paul of Aleppo repeats several times that all the revenues of the hierarchs and monasteries were considered as belonging to the Tsar, but this is not quite correct. What sense would it have made to keep these revenues in monastic and eparchial coffers instead of transferring them directly to the Treasury? Whereas it can be said of estates that they, like all the land, were considered the property of the state given over to the churches, monasteries and eparchial administrations for permanent use, the same cannot be said of the revenues accrued from these lands and of other incomes. The fact of the matter is that even though the revenues of eparchies and monasteries were monitored by state "overseers", they were definitely Church revenues. The Church authorities, even though with the knowledge of the state, spent them for ecclesiastical needs in required amounts. However, the state, for its part considered it natural in emergencies to take additional funds from Church revenues aside from certain traditional collections. These interrelations seemed so organic that a need did not arise to define the legal ownership of Church funds.

On the other hand, the state, in the person of the Tsar, rendered constant and extraordinary assistance from the Treasury, depending on the need and the Tsar's generosity, to hierarchs, churches and monasteries which needed it for some reason or other.

This is one of the most vivid examples of the indivisibility, although not fusion, of the Church and civil society at a time when the consciousness of spiritual unity in instances of need or serious trials turned everything private into a common possession.

Highly indicative in this respect is the way Patriarch Nikon explains to Patriarch Makarios in 1655 the military deliveries which were being made to Aleksei Mikhailovich on behalf of the Church. "I gave him ten thousand soldiers. The monasteries situated in Moscow and the hierarchs gave the same, each donating in keeping with his means, lands and revenues; even from the smallest monasteries the Tsar took one man fully equipped and with a horse, supplies and money, for all the monasteries enjoy the munificences of the Tsar and the lands donated by him until need arises, as now."¹² This testimony contains such an awareness of common interests and indivisibility of the ecclesiastical and secular that it does not require comment.

At the same juncture Archdeacon Paul mentions in passing that the Trinity-St. Sergiy Monastery sent the Tsar 10,000 soldiers and 200,000 rubles' worth of provisions¹³, i. e., the same amount sent by the Patriarch at that time. It should be taken into consideration that this was far from everything that was given from the Church's revenue for military purposes, i. e., both prior to this, in 1654, and subsequently, in 1656, probably no less, if not more, was contributed in various ways to the war effort.

As has already been noted in the previous chapters, Church Councils consisting of hierarchs and members of the clergy were convened to settle Church affairs of importance. Delegates were not selected; those bishops that could come and authoritative persons from among the Russian clergy and that of the Orthodox East were simply invited.

The status of the secular clergy, churches and monasteries had the following peculiarities.

We have already adduced testimonies to the tremendous respect enjoyed by all priests in Russia, from rural priests to archpriests of urban cathedrals. Before all of them the voivode¹⁴ and the highest officials removed their hats, stood when a priest sat, and received their blessing. The ranks of priests and deacons were strictly observed, each having differences inherent in them. The archpriests were mainly deans of large urban churches and cathedral churches. In everyday life and affairs and at divine services, the archpriests had priority over the priests to such an extent that the priests went up to them to receive their blessing¹⁵. In cathedral churches there were usually seven priests together with the archpriest and seven deacons.

All the priests and deacons received maintenance from the lands and villages with peasants assigned to the parish church which, however, were the property of the parish church, not of the clergyman. "Every priest and deacon," writes Paul of Aleppo, "receives constant maintenance, farm produce and parcels over and above his needs, for they have serfs" belonging to the parish church. Furthermore, all of them (meaning the priests and deacons of cathedral churches) received maintenance from the Tsar. According to Archdeacon Paul, the state maintenance of the archpriest of Kolomna amounted to 15 rubles a year and "a piece of expensive cloth"; all other priests received less, and the cloth given them was of inferior quality. "The local archpriest of Kolomna owns a village of about a hundred homesteads, which comprises the church farmland; its produce goes to him; he also has a large house for his own use, which, however, is not his property. But every clergyman who becomes an archpriest receives a village and a house in this country, for they belong to the Tsar" (i. e., state-owned), attests Archdeacon Paul¹⁶. This is a very interesting point, which explains the foundations of the property status of the Russian clergy at that time. Another important point made by Archdeacon Paul is the fact that after the death of an archpriest of Kolomna one of the priests "went to the Tsar with a petition from the community attesting that he was worthy of the rank; he went so that the Tsar might appoint him to the post held by the deceased". In all probability at that time people still held to the custom of the pre-Nikon times, when not only archimandrites of monasteries but, evidently, archpriests of cathedrals as well, were appointed not by the local bishop and not even by the Patriarch, but by the Tsar personally. Subsequently, as we have seen, Patriarch Nikon appointed the archimandrites of the most prominent monasteries "without asking the Tsar", all the more so he must have appointed the archpriests himself. It is noteworthy that archpriests were appointed to cathedral churches not by the eparchial hierarchy but by the Patriarch in the capital.

The Moscow clergy, and especially the Kremlin clergy, enjoyed a special status which differed from all the others. "All the clergy of this city," Paul of Aleppo writes, "receive maintenance from the Tsar (i. e., from the State Treasury): a priest—two rubles per annum, a deacon—one ruble, a prosphora-baker—six kopeks. Churches without parishes receive maintenance from the Tsar." Aside from state maintenance, "the parish priests gather contributions from

their entire flock several times a year, going from house to house with a cross, beginning from Christmas to Epiphany, on patronal feasts, at Easter and the beginning of the month".¹⁷

Every Kremlin cathedral had seven priests headed by the archpriest and seven deacons headed by the archdeacon. Divine Liturgy was celebrated daily in the cathedrals, furthermore every morning and evening in the cathedrals of the Archangel and of the Annunciation, besides the liturgy, there was a commemoration service, with the blessing of kutiya* and wine, for those buried there. The archpriests and all the clerics of the Kremlin cathedrals received incomes from villages with peasants attached to these cathedrals, and also a generous cash payment from the Tsar.

The Kremlin archpriests stood out among the entire clergy. "They", Archdeacon Paul says, "wear cassocks of Angora wool; violet and green in colour, very loose-fitting, with gilded buttons from top to bottom, dark violet caps and green boots. They have many young servants and keep pedigree horses on which they always travel. Other priests remove their caps when passing them."¹⁸

This, of course, constitutes a great difference from what was related about the Russian ascetic monks. It should be kept in mind, however, that the Tsar, the Patriarch and all Muscovites had such great love for the Kremlin cathedrals that the appearance and the customs of their deans were perhaps supposed to correspond to the particular respect these churches enjoyed. It should be noted that the honour of a church meant a great deal in general. For example, if the protodeacon of a Kremlin cathedral was in the company of archpriests from another eparchy, he would sit at table above the rest, even archimandrites, next to the bishops, "for the sake of the honour" of the cathedral to whose clergy he belonged.

As the archdeacon of Patriarch Nikon told Archdeacon Paul, in Moscow there were a total of over 4,000 churches, with more than 10,000 altars upon which Liturgy was celebrated, for the majority of churches had three and more altars.¹⁹ All the churches possessed many bells, and on feast days the city was filled with such ringing that people had trouble hearing one another speak.

Adduced in Chapter II of this work is the reply Patriarch Nikon gave Patriarch Makarios about the number of monasteries in Russia. Patriarch Nikon said that there were over 3,000 of them, not counting the monasteries in the Ukraine. According to the documents of those times, to which Church historian Metropolitan Makariy Bulgakov alludes, in 1661 there were 476 monasteries which owned estates with peasants. However, in addition, in the 16th century there were numerous monasteries which did not possess peasants, and a host of sketes, hermitages and cloisters attached to larger monasteries. Together with new monasteries in Siberia, the overall number of cloisters in Russia might have been close to 3,000.²⁰

Paul of Aleppo and his father visited many Russian cloisters of the time, and left information on them of immense value for Church history and archaeology. The descriptions of

the cathedrals, churches and monasteries contain numerous unique details about the exterior and interior appearance of individual monasteries and churches, details of their architecture, individual icons, murals, iconostases and shrines, which require comparative historical and archaeological study. We will confine ourselves to general information on the state of the Russian cloisters and an account of the visit the guests from Antioch made to the Trinity-St. Sergiy Lavra.

On their way to Moscow and back Patriarch Makarios and his companions visited a number of cloisters. In the environs of Moscow the guests stopped at many monasteries including the Novodevichy Convent, the St. Savva Convent, and the monasteries of St. Simon, the New Monastery of the Saviour, of St. Savva Storozhevsky in Zvenigorod, and the Trinity-St. Sergiy Lavra. During their journey to Novgorod they visited the Valдай Monastery of the Iveron Icon of the Mother of God, where Patriarch Makarios blessed the place and laid the foundation of the altars in the nearly finished Cathedral of the Dormition of the Most Holy Mother of God²¹, the Monastery of St. Varlaam of Khutyn, and many others. In the Ukraine the guests also visited many monasteries, including the Kiev-Pechery, which was at that time a stauropegion monastery of the Patriarch of Constantinople, for which reason the name of Patriarch Paisios was commemorated at divine services there (the name of Metropolitan Silvestr Kossov was not mentioned at all)²²; as well as the Zlatoverkhiy Monastery of St. Michael the Archangel, the Convent of the Presentation of the Blessed Virgin, and other monasteries.

At most monasteries the Patriarch of Antioch conducted divine services. He presented memorable gifts to the superiors and received gifts in return and icons of the patronal feasts of the cloisters or of saints venerated there especially.

Paul of Aleppo noted the grandeur and amenities of the Russian and Ukrainian monasteries and the remarkably strict monastic rule. The strictness of the monastic rule sometimes became an impediment to sufficient acquaintance with the cloister and its internal life, as will be evident from the account of the Trinity-St. Sergiy Lavra.

The superiors of the foremost Russian monasteries held the rank of archimandrite. They wore mitres, bestowed hierarchal blessing and during processions they were supported by the arms like bishops.²³

While Patriarch Makarios was in Novgorod, during the reading of the Apostle at Liturgy on September 1, 1655, "three archimandrites were led up to him," writes Archdeacon Paul, "and he read a prayer over them investing them with authority, namely, handing them lit candles he gave permission that during Liturgy a carpet be laid for them and that ripidia be carried behind them when they proceeded with the Chalice—such a privilege can be granted by the Patriarch alone and is highly valued."²⁴

The sojourn of Paul of Aleppo in the Novgorod land, in its generous and rich cloisters made such a great impression on him that he wrote: "May God augment thy prosperity, O city of Novgorod, till the end of ages, for the abundance of your riches, your waters,

* Usually a boiled rice and wheat mixed with honey.

fish, the magnificent location, your soil and the pleasantness of your monasteries, which truly have no equals on earth!"²⁵

As has already been mentioned, in the past the Tsar himself appointed and dismissed archimandrites of monasteries, but during the sojourn of Paul of Aleppo they were already totally dependent on Patriarch Nikon. Even the Monastery of the Holy Trinity was unable to avoid the autocracy of the Patriarch. Special mention should be made of this, because this cloister was so mighty, rich and prominent throughout Russia that, according to Paul of Aleppo, not a single monastery could be compared to it. "...This monastery is unparalleled not only in the principality of Moscow, but throughout the world,"²⁶ wrote Archdeacon Paul, who had seen practically the whole of the Orthodox East. On Holy Trinity Day, the Tsar with his family and a host of nobles usually went there, "for great celebrations are held there. For them a visit to this holy monastery takes the place of a pilgrimage to Jerusalem, to the Church of the Resurrection and to all the shrines (there)"²⁷, says the Archdeacon of Antioch, and further on adds that the distance from Moscow to the monastery is 60 versts and that Russian pilgrims tried to cover this distance on foot, which took three to four days, because "any person who goes there on pilgrimage receives absolution."²⁸

It can be established on the basis of Paul of Aleppo's notes that the Archimandrite of the Trinity-St. Sergiy Monastery lived almost constantly in Moscow, at its main podvorye taking part in the patriarchal services, councils, receptions of guests, etc., i. e., he in a way represented his monastery in the capital. The cellarer of the Lavra was the actual head and the administrator of its finances and property. Possessing de facto authority and power, he was considered among the people as the third ruler in Russia after the Tsar and the Patriarch.²⁹ When he travelled he was escorted by such a number of servants and soldiers that it eclipsed the cortege of the Patriarch of Moscow. Archdeacon Paul points out on a number of occasions that in levying state taxes the Tsar's collector takes two thirds of the amount of the tax, and the collector of the Trinity-St. Sergiy Monastery, who is present at this, takes one third, both of them drawing up receipts to the effect.³⁰ This law applied to the Trinity-St. Sergiy Lavra alone. In addition, the enormous landholdings, farms, lakes, salt-works, mills, the contributions from numerous attached monasteries and the innumerable donations of money and valuables from a huge number of people all over Russia amounted to vast revenues for the monastery and made its position quite special. All this proved possible solely because, as is clear from the words of Paul of Aleppo, in the 17th century the Trinity-St. Sergiy Lavra was already considered in Russia to be the spiritual centre, the religious capital, so to speak, of the entire Orthodox community.

Patriarch Makarios requested the Tsar and Patriarch Nikon to allow him to visit the Lavra on Holy Trinity Day in 1655. However, during Lent, Aleksei Mikhailovich had gone on a military campaign and had left no instructions on this score. It was only on the first Friday after Pentecost that the Antiochian guests were given an opportunity to go to the Lavra. They arrived at the monastery early on Saturday

morning, but they had to wait until evening for the following reason. "...There exists a custom," Paul of Aleppo writes, "that in the event this monastery is visited by a foreign Patriarch he does not leave the city until Friday, so that he may arrive at the monastery on Saturday, shortly before sunset. He is invited in and after the Lesser Compline served dinner". Then All-Night Vigil is held from midnight to morning, following which he is invited either to attend Liturgy or to officiate if he so desired. Afterwards he is led to the refectory, given gifts and, towards evening "the hosts bid him farewell and see him off". Thus, he is allowed to stay "only one night" in the monastery, i. e., 24 hours, no more! This rule greatly disappointed the guests, and the Patriarch of Antioch requested permission to stay longer, but the monks refused to the great disappointment of the curious Archdeacon Paul, who, however, consoled himself with the thought that "all good customs should be observed with respect".

The short sojourn of Paul of Aleppo at the monastery prevented him from familiarizing himself in detail with the internal life and customs of the Lavra; nevertheless, he managed to see and noted down a wealth of interesting facts about the architecture, icons, monastery buildings, holy objects, etc.

Patriarch Makarios was met with great solemnity at the second (not Holy) gates of the Lavra. The guests were immediately led to the Cathedral of the Holy Trinity, where they kissed the icons and the shrine of St. Sergiy. The Lesser Compline began immediately. After this service the guests were given an opportunity to visit the church where repose the relics of St. Nikon of Radonezh, which they kissed. The guests were accommodated in the Stone Chambers where the Tsarina usually stayed. After dinner and rest, All-Night Vigil began at midnight in the Cathedral of the Trinity. There was Lity with loaves and after Vespers—the dismissal; subsequently, seated, they listened to readings from the *Lives of Saints*, then Matins began. At its conclusion they left the church, already in the morning, soon after which Liturgy in the same Cathedral of the Trinity began. Patriarch Makarios celebrated and ordained a deacon.

Paul of Aleppo describes the precious liturgical vessels and church requisites. He was astounded by the great wealth of the cloister "which staggers imagination", and the richness of the sacristy. He describes in detail the inner adornments, the iconostasis and the icons of the Trinity Cathedral. He was particularly drawn by the jewels on the icon-case of the Holy Trinity icon.

The guests viewed with reverence the crosier, the phelonion "of linen the colour of the aloe tree" and other objects belonging to St. Sergiy which were kept in the cloister.

After Liturgy, having viewed the Lavra's Cathedral of the Dormition, the guests went to the "Royal Refectory" (now the Refectory Church of St. Sergiy), which Archdeacon Paul describes in general outline; incidentally, he notes that at the instruction of Patriarch Nikon they were accorded particular honour, since the Patriarch of Jerusalem, who was here shortly before them, had been feted in the "small refectory".

After the offering of the Panagia the guests were presented with rich gifts and taken on a tour of the cloister.

Paul of Aleppo notes that Archimandrite Adrian, of the monastery, was a "holy man, virtuous, zealous in faith, who constantly conducted services; despite the fact that he is an elderly man of 77, he reads without glasses". The guests met the cellarer, Arseniy Sukhanov, as an old acquaintance, for they had once received him in Aleppo during his famous journey to the East. Arseniy took them upon the walls of the monastery and offered refreshments there; he kept recalling the past, talking very cordially.

Paul of Aleppo writes that, according to Starets Arseniy, the new walls of the monastery (which stand to this day) cost the cloister over 350,000 rubles—an enormous amount for those times. "One side" of the walls had not yet been finished. These walls were erected by a former cellarer imprisoned by Patriarch Nikon. "The mind cannot encompass their inaccessibility and beauty," Archdeacon Paul writes of the Lavra walls.

Starets Arseniy showed the guests many of the cloister's sights, including the armoury with an innumerable amount of cannon, guns and ammunition, sufficient for a 30,000-strong force. He took them to the monastery basement, which held "carts and barrels with all kinds of drinks inserted in ice". Here the guests were shown two barrels made by St. Sergiy himself. They contained honey, and no matter how much was drawn from them, the barrels

did not become empty. Honey was poured from them into other barrels, so that "grace might descend upon them too". These barrels were covered with shrouds, icons were placed over them and candles burned. The guests were treated to honey from the barrels of St. Sergiy.

The guests left the Lavra that evening.

Such is the basic information about the position of the Russian Orthodox Church and her clergy, churches and monasteries in the 17th century, which can be derived from the lengthy work of Paul of Aleppo. It makes it possible to conclude that by the mid-17th century the Russian Church was at her hey-day and had reached the highest degree of influence and might. While not merging with the state but remaining indivisible with it, she was a tremendous religious and moral force which in many ways determined the life of the Russian society of the time. The administration of the Church constituted a system which operated efficiently enough to ensure close cooperation between, and mutual influence of, the Church and the State on the basis of spiritual unity and a profound realization of the community of goals. The personal contribution Patriarch Nikon made to the development of these relations was great. Patriarch Nikon attained the canonical independence of the Church in purely ecclesiastical matters and her profound influence on social and state life. A distinguishing and important feature of the system in Church administration that had taken shape was the great dependence of Church affairs on the personal relations between the Tsar and Patriarch.

NOTES

¹ *The Journey...*, Instalment III, p. 62. Archdeacon Paul here mistakenly calls the Bishop of Kolomna an "archbishop", but everywhere else (e. g., *Ibid.*, p. 125) calls him correctly—bishop. Cf.: Metropolitan Makariy. *Istoria Russkoi Tserkvi* (A History of the Russian Church). St. Petersburg, 1882, Vol. XI, p. 87.

² It should be kept in mind that at that time there were many poor monasteries which did not possess land and peasants. They were maintained by a state grant, by donations from the faithful, and sometimes by small farms, mills, salt-works, etc.

³ *The Journey...*, Instalment II, pp. 151-153.

⁴ *Ibid.*, p. 153.

⁵ *Ibid.*, Instalment IV, p. 73.

⁶ *Ibid.*, Instalment III, pp. 124-125.

⁷ *Ibid.*

⁸ Metropolitan Makariy. *Op. cit.*, Vol. XI, p. 201.

⁹ *Ibid.*, pp. 201-202.

¹⁰ *The Journey...*, Instalment III, p. 161.

¹¹ *Ibid.*, p. 162.

¹² *Ibid.*, p. 146-147.

¹³ Inasmuch as Paul of Aleppo later checked this information in the monastery itself, these figures can be considered correct. They should correspond to the size of the revenues of this cloister.

¹⁴ *The Journey...*, Instalment II, pp. 166, 193.

¹⁵ *Ibid.*, p. 166.

¹⁶ *Ibid.*, p. 193.

¹⁷ *Ibid.*, Instalment III, pp. 93-94.

¹⁸ *Ibid.*, pp. 106-107.

¹⁹ *Ibid.*, p. 116. These figures adduced by Paul

of Aleppo are not overstated, for they are confirmed in other sources. The reason for such a large number of churches was that at that time all the nobles and prominent merchants had their own domestic chapels in their residences and palaces (Metropolitan Makariy. *Op. cit.*, Vol. XI, p. 210). In his *Puteshestvie v Moskoviu* (Journey to Moscow), Adain Oleary says that in the late 1630s there were over 2,000 churches in Moscow, the majority of which appeared over 15-20 years after 1613. Consequently, over the next 15-20 years, by the time of the arrival of Paul of Aleppo, the number of churches could have reached 4,000.

²⁰ Metropolitan Makariy. *Op. cit.*, Vol. XI, pp. 201-209. Here the author does not adduce the figures of Paul of Aleppo, he uses only excerpts from the English edition of *The Journey...* translated into Russian.

²¹ *The Journey...*, Instalment IV, p. 64. In his description of the Monastery of the Iveron Icon of the Mother of God Archimandrite Leonid Kavelin († 1871) makes no mention of this important fact or did not have an opportunity to use the book of Paul of Aleppo.

²² *The Journey...*, Instalment, ed. II, p. 62.

²³ *Ibid.*, Instalment IV, p. 82.

²⁴ *Ibid.*, p. 84.

²⁵ *Ibid.*, p. 79.

²⁶ *Ibid.*, p. 31.

²⁷ *Ibid.*, p. 23.

²⁸ *Ibid.*, p. 24. A description of the Trinity-St. Sergiy Lavra appears on pp. 23-38.

²⁹ *Ibid.*, Instalment III, p. 162.

³⁰ *Ibid.*, Instalment IV, p. 32.

The Participation of Patriarch Makarios of Antioch in Russian Church Affairs

Patriarch Makarios of Antioch was more than an honoured and welcomed guest in Russia. He took a great and active part in the affairs of the Russian Church. As we have seen, he was anxiously awaited and received with great cordiality; he was accorded greater honour than all the other Patriarchs who had come earlier. There were specific reasons for this, the main one being that His Holiness Patriarch Nikon and the Tsar needed counsel and support of one of the Eastern Patriarchs in connection with the changes being made in the Russian Church Rule and in certain religious customs.

The fact that the emendations of ecclesiastical rites and customs needed the support of the Eastern Patriarchs attested to the existence of stiff opposition to these emendations, which we have already had an opportunity to see partly.

The visit of the Patriarch of Antioch was a vivid example of the genuinely fraternal cooperation between the Russian and Antiochene Orthodox Churches, their mutual involvement in meeting each other's needs and of their effective mutual assistance.

For us it is important that the witness of Archdeacon Paul of Aleppo shed light on how Russian ecclesiastical rites and customs were emended during the ministry of His Holiness Patriarch Nikon in 1654-1656.

At the very outset of his meetings with His Holiness Patriarch Nikon, His Beatitude Patriarch Makarios, examining the Cathedral of the Dormition, pointed out to him that the custom of placing the icon of the Mother of God to the right of the altar, and the icon of the Holy Trinity to the left was not quite right. It was more correct, as was customary in the Orthodox East, to place the icon of the Saviour on the right, and the icon of the Mother of God on the left. His Holiness Patriarch Nikon "immediately removed this icon (of the Mother of God) with its case and placed it where the icon of the Trinity was, and in place of it put the Greek icon of the Saviour, having brought it from the icon row. He did the same in the majority of churches as well".

Here Archdeacon Paul notes: "Patriarch Nikon, who is extremely fond of Greek rites, always requested our teacher (Patriarch Makarios) so that he would inform him of any inappropriate thing that had to be rectified."¹ This very interesting witness is supported in the notes of Archdeacon Paul by many examples and is repeated a number of times.

It has already been pointed out that His Beatitude Patriarch Makarios had instituted in Russia the custom of the *kiron*, i. e., the blessing of the clergy by the hierarch at the start of the service, when the bishop stands in the church in his place, while the clergy, emerging from the sanctuary receive his blessing and kiss his hand. The former custom, according to which the hierarch entered the sanctuary and blessed the clergy there with the Altar Cross, was abolished. His Beatitude Patriarch Makarios also advised that the antidoron be distributed to all those present in the church after Liturgy. He introduced into the Russian Church the wearing of epanokamelaukions and kamelaukions, sewn on a hard

frame according to the Greek model, which are worn in the Russian Church to this day. In the Order of Holy Unction, he advised that wine be mixed with oil and not kept separately, which is also observed to this day. Furthermore, His Beatitude Patriarch Makarios pointed out to the Tsar that Russians acted incorrectly in "stabbing" cattle, as the Franks did, while, according to the Rule, it should be "butchered". In 1656 an ukase of the Tsar was issued which ordered the people not to stab cattle any more but to butcher.²

His Holiness Patriarch Nikon frequently requested His Beatitude Patriarch Makarios to conduct a rite in his place (e.g., ordination), so that by following his actions in the Liturgicon, he might learn in detail how it was done in the Orthodox East. Tsar Aleksei Mikhailovich also entered the sanctuary frequently, following the actions of Patriarch Makarios; he loved divine service very much and knew the Church Rule down to the minutest detail. At the Monastery of St. Savva Storozhevsky, where he was staying together with the distinguished guest, Aleksei Mikhailovich, having entered the sanctuary, examined with interest the Liturgicon of Patriarch Makarios, suggested to Patriarch Makarios that the celebrant should not, as was customary in Russia, remove his vestments at Matins before the Patriarch had read the Gospel, frequently corrected involuntary mistakes of Archdeacon Paul during censuring and in other instances, conducted the singing and reading on the clerics, and, acting as a regulator himself extinguished and lit the candles and snuffed them.³

All this gives an idea of the extremely lively interest not only the Patriarch but the Tsar as well took in church services. Without taking into consideration this particular partiality of Aleksei Mikhailovich for divine service it would be impossible to understand the first recorded quarrel between the Tsar and His Holiness Patriarch Nikon.

As has already been pointed out, His Holiness Nikon had read in an Athonite book that the blessing of the Waters at Epiphany should be performed only once, on the eve of the feast. The objections of His Beatitude Patriarch Makarios notwithstanding, he kept to his own view and in 1655, on Epiphany, blessed the water once only. This circumstance very amply shows that His Holiness Patriarch Nikon was far from blindly following His Beatitude Patriarch Makarios and in general, from uncritical attitude to his criticisms and corrections. He accepted only that which he felt was convincing enough and corresponded to the meaning of a particular rite or custom.

In the case of the blessing of waters His Holiness Nikon was not right, but His Beatitude Patriarch Makarios, of course, did not insist; the Tsar probably thought that this change in the Rule had been agreed upon with His Beatitude and said nothing. However, when prior to Easter 1656, His Beatitude Patriarch Makarios, having solemnly taken his leave of all, set out on his return journey the Tsar somehow learned that His Holiness Nikon had

acted in that instance as had seen fit, contrary to the advice of the Patriarch of Antioch. During the spring thaw, His Beatitude Makarios and his fellow travellers were already in Bolkhovo (now a town in Orel Region), when a letter of the Tsar reached him in which he was insistently requested to leave his fellow travellers and heavy baggage in Bolkhovo and immediately return to Moscow.⁴

The letter made no mention of the reason for such an urgent request, the honouring of which, as the Tsar knew, involved very great difficulties and privations for His Beatitude Makarios—the roads had become quite muddy and travelling along them at that time was veritable torture. However, encountering Greek merchants on his way back to Moscow, His Beatitude Patriarch Makarios learned that when the Tsar found out about what had happened on Epiphany “he argued with him (Patriarch Nikon) and reproached him (Patriarch Nikon)... The Patriarch said to him: ‘I am your spiritual father. Why do you insult me?’ To this the Tsar replied: ‘Not you, but the Holy Patriarch of Antioch is my true father, and I shall have him summoned from his journey.’”⁵ For the time being it was merely a rumour of the quarrel.

When His Beatitude Makarios arrived in Moscow, the Tsar told him nothing about the reason for the return, promising only to reward him generously for his efforts. Subsequently Patriarch Makarios took part in councils convened to examine the activity of Archpriest Ioann Neronov and the rebaptizing of people converting from the Roman confession, and the guests believed that this was the main reason for their return. Evidently the Tsar had already made it up with His Holiness Nikon and decided to leave the matter unpublicized. However, the rumour brought by the Greek merchants can be believed for a number of reasons. First, the fact that it quickly reached foreign merchants in Moscow attested to how widespread it was. Evidently the quarrel took place in the presence of people, possibly boyars, who, being very dissatisfied with His Holiness Nikon in their majority, could have been eager to spread the news of this quarrel. Secondly, the berating by the Tsar could not have been fabricated because the Antiochian guests had already witnessed how he expressed himself when in a rage even in the presence of outsiders.⁶ Thirdly, the Russian hierarchs could have judged the activity of Archpriest Ioann Neronov themselves. As to the rebaptizing of Roman Catholics, His Beatitude Makarios, as we have seen, had already spoken out on this score before our hierarchs and there was no reason for him to return on this account. This could have been required only because the Tsar was not certain that here, too, Patriarch Nikon would not insist on his own.

Apart from characterizing the relations between Aleksei Mikhailovich and Patriarch Nikon, this incident very eloquently attests to how important and essential liturgical and ecclesiastical issues in general were in the eyes of the Russian Tsar, and how in his consciousness he did not separate himself from the Church, and how closely the personal spiritual life of the Head of State was tied up with the Church, all of which made for the fact that ecclesiastical affairs interested him most directly. He considered it his natural duty, by

right of a knowledgeable Christian to resolve these matters on a par with clergymen. In Russia the question of Church and State had not yet developed into a problem.

The custom, according to the Rule, of blessing the waters on the Feast of the Baptism of the Lord twice was restored and has been preserved to this day.

Establishing in 1656 in Moscow the podvorye of the Monastery of the Iberian Icon of the Mother of God with a church in it, His Holiness Patriarch Nikon “constantly requested” the Patriarch of Antioch to write for him the “order for the renewal of a church and the entire procedure for this order according to the Greek rite”. Searching for this order of service in printed books, His Beatitude Makarios did not find what he was looking for, because these books were printed in the West and, according to Archdeacon Paul, “the Franks prohibit a great deal to be printed; among these the order of the renewal of a church, and of the preparation of the Holy Chrism”. After much searching Patriarch Makarios finally found in one manuscript from Mount Athos an essay on this subject and with great difficulty translated it from Greek into Arabic. Subsequently, in the presence of His Holiness Patriarch Nikon he conducted the entire order in the new church where the Iberian Icon of the Mother of God sent to Patriarch Nikon from Athos at his request had been placed. The order was conducted with great solemnity and is well described by Archdeacon Paul. By order of Patriarch Nikon the entire order of service was immediately recorded by Russian scribes.⁷ Under providential circumstances, a year prior to this, in 1655, His Beatitude Patriarch Makarios, as has already been noted, at the very same Monastery of the Iberian Icon of the Mother of God in Valdai, had laid the foundation stone and consecrated the locations of the future altars in the cloister’s Cathedral of the Dormition under construction.

However, the most essential and well-known criticisms of Patriarch Makarios of Antioch concerning Russian Church rites and customs were made at several Church councils.

After the condemnation of the icons “of Frankish iconography” known to us, as well as the making of the Sign of the Cross with two fingers on Orthodox Sunday 1655, a council was soon convened in Moscow at the initiative of Patriarch Makarios which is well known in history and about which Archdeacon Paul writes that it corrected a number of errors in Russian liturgical customs which Patriarch Makarios had pointed out. “First, pertaining to the fact that they (i. e., the Russians) do not celebrate, as we do, on an antimension with images and inscriptions and blessed with the relics of saints, but on a piece of white linen; second, that when they offer the holy sacrifice they remove not nine particles but only four; third, that they err in several words in ‘I believe in One God’; fourth, they kiss the icons only once or twice a year; fifth, they do not receive the antidoron; sixth, in reference to their Sign of the Cross, they do it with a different position of the fingers; seventh, as regards the Baptism of Poles [and Western Christians in general], for they [Russians] rebaptize them, and regarding other various matters and rites...”⁸

The aforementioned council resulted in the fact that Patriarch Nikon "obeyed our Vladyka the Patriarch" and translated the Liturgicon from Greek into Church Slavonic, having set forth all the rites in it, beginning with the Proskomide, in clear expressions, in keeping with the Greek Rite. He had several thousand copies of this Liturgicon printed and distributed among the churches throughout the country, and also had over 15,000 antimensia with inscriptions and images made, sanctified them with relics of saints and also distributed them all over the country. Instructions were also accepted concerning the prosphora and nine particles, corrections were made in the Creed, and permission was granted to kiss the icons constantly throughout the ecclesiastical year. All the corrections suggested by Patriarch Makarios were accepted, including those about rebaptizing Catholics: they were only to receive Chrismation, unlike "other heretics". Incidentally, the question of the non-baptizing of Catholics encountered impediments: "there were some who opposed it inwardly".

The unique narration of Archdeacon Paul of Aleppo has been the basis for all historical research into the council in question, since there are no other documents and the foreword to the translated Liturgicon published a year after the council distorts a number of facts.⁹ The service book of Patriarch Makarios became the foundation of the Russian Liturgicon, which is used to this day. As for the antimensia and other corrections made by Patriarch Makarios, the majority of them have been preserved in our Church.

The second council with the participation of Patriarch Makarios of Antioch took place on Sunday, prior to the Feast of the Ascension of the Lord, in 1656. The question of re-baptizing Roman Catholics was again taken up. The majority of hierarchs were invited to the council. Heated debates were held. His Beatitude Makarios, as Archdeacon Paul writes, "argued a great deal with the hierarchs, and, after long debates, in keeping with witnesses in the Rule, they willy-nilly had to admit the truth". Patriarch Makarios offered the council a special notebook with excerpts from an ancient Athonite book on this question and affixed his signature and seal to it. This notebook was also signed by His Holiness Nikon who gave it to the Tsar. Afterwards a special ukase of the Tsar was issued which prohibited the re-baptizing of Roman Catholics, because "they are the closest to us of all the confessions".¹⁰

During the service in the Cathedral of the Dormition on the Sunday after the Feast of the Ascension all the hierarchs excommunicated a certain archpriest who called for not accepting the emendations of Patriarch Nikon. Archdeacon Paul does not mention his name, but it is known from other sources that this was Archpriest Ioann Neronov, who had taken monastic vows by that time, under the name Grigoriy.¹¹ Through an interpreter Patriarch Makarios delivered a speech addressed to the people in which, as Archdeacon Paul writes, he

called Ioann Neronov "the second Arian, for as the latter was an archpriest in Alexandria, Neronov was one in Moscow; he anathematized, cursed and excommunicated him, and anyone who would heed his words. The choristers and priests chanted the Anathema thrice".¹² Although Ioann Neronov later repented and outwardly made peace with Patriarch Nikon, and the anathema was lifted, the Russian Church historian, Metropolitan Makariy Bulgakov, believes with justification that "a church schism began" with the excommunication of the followers of Ioann Neronov.¹³

Of course, the Patriarch of Antioch can be blamed least of all. He had acted out of the best motives, with the benefit of the Russian Church in view. The causes of the church schism were far deeper for that matter. The excommunication of Ioann Neronov and his followers was but the visible point after which one can speak of the formal beginning of the schism in the Church. Such were the last acts of Patriarch Makarios in the Russian Church during his first sojourn in Russia. Awaiting him was his second journey to Moscow from Damascus and his participation in the very important historical events and councils of 1666-1667. But now, after having distributed to the Tsar, boyars and many other people beautiful absolutions printed in Kiev,¹⁴ the Antiochian guests prepared eagerly for their departure.

The two-year labour of Patriarch Makarios in the Russian Church had come to an end. Apart from the activities which were mentioned here, perhaps the most substantial act of His Beatitude Patriarch Makarios was his two-year, almost constant, prayer together with the Russian Church for the entire Russian land. Together with the Russian hierarchs, clerics and common believers, the divine services conducted were constantly accompanied by the blessing of the Patriarch of Antioch, numerous ordinations of priests and deacons, participation in two episcopal consecrations, and many talks with a wide variety of people. This was a genuine prayerful feat effected by Patriarch Makarios. As they were so unaccustomed to it, the guests from Antioch understandably had a very difficult time bearing the fetters of Russian piety, a particular piety not to be observed in any other people.

However, despite this difference in the spiritual nature (and in the entire world view to a certain extent) with Russian people, His Beatitude Patriarch Makarios and his fellow-travellers were ecstatic about Russia, Russian piety, the state of ecclesiastical affairs in the country, and about the order in the Russian Orthodox Church.

"Note these customs and fine observances: how fine they are!" writes Archdeacon Paul. "But our Vladyka the Patriarch was right when he said: 'All these customs formerly existed in our country, too, during the times of our kings, but we lost them; they went over to this nation and brought fruit with which it has surpassed us.'"¹⁵

NOTES

1. *The Journey of Patriarch Makarios of Antioch to Russia in the Second Half of the 17th Century as Described by His Son, Archdeacon*

Paul of Aleppo. Translated by G. Murkos. Moscow. Publishing House of the Imperial Society of Modern and Early Russian History at Mos-

cow University. In five instalments. 1896-1900. Instalment III, p. 104.

2. *Ibid.*, Instalment IV, p. 170. (What is meant is the difference between the ritual of stabbing a sacrificial animal preserved since Old Testament times and the usual everyday method of "butchering" livestock, because with Christians the sacrificial Christ-Lamb is stabbed at Liturgy.—Ed.)

3. *Ibid.*, pp. 126-127.

4. *Ibid.*, p. 166. The full text of the letter is given here.

5. *Ibid.*, p. 169.

6. *Ibid.*, p. 126.

7. *Ibid.*, pp. 179-181.

8. *Ibid.*, Instalment III, pp. 170-171.

9. See: N. F. Kaptelev. *Patriarkh Nikon i tsar Aleksei Mikhailovich* (Patriarch Nikon and Tsar Aleksei Mikhailovich). Sergiev Posad, 1909. Vol. I, pp. 157-162; Metropolitan Makariy. *Istoria*

Russkoi Tserkvi (A History of the Russian Church). St. Petersburg, 1883. Vol. XII, pp. 172-177.

10. *The Journey...*, Instalment IV, p. 175.

11. Metropolitan Makariy. *Op. cit.*, Vol. XII, pp. 209-214.

12. *The Journey...*, Instalment IV, pp. 178-179.

13. Metropolitan Makariy. *Op. cit.*, Vol. XII, pp. 209-214.

14. *The Journey...*, Instalment IV, p. 158. These Absolutions were a special phenomenon which was not preserved in the life of the Church, the possible reason being that they were very similar to Roman Catholic Indulgences, although, according to Archdeacon Paul, they were ordinary prayers of Absolution which are read at Confession, but which were beautifully executed and given as a commemorative blessing of the Patriarch.

15. *Ibid.*, Instalment III, pp. 125-126.

CONCLUSION

The work of Archdeacon Paul of Aleppo, which describes the journey of Patriarch Makarios of Antioch to Russia, shows the status of the Russian Church in the mid-17th century in a way no other available source does, nor all of them put together. In his lengthy essay the inquisitive and observant contemporary gives so many highly important historical facts and extremely rare and unique reports that the entire multifaceted life of the Russian Orthodox Church of the time is presented to the reader as a single, integral grand panorama which can be examined endlessly, and in which ever new details are found and fresh, unexpected discoveries made.

This series of articles has summarized far from everything that this remarkable source can provide. Nevertheless, what has been examined here makes it possible to draw certain important conclusions.

Despite the many spiritual, moral, social and ecclesio-political difficulties and trials which were reflected on the pages of *The Journey*, the entire life of the mid-17th century Russian Orthodox Church in all its basic aspects made on the foreign Orthodox observers an impression of immeasurable spiritual wealth, remarkable balance and order, most profound piety and an incomparable faith which is the meaning and content of the life of Orthodox Russians. This is the important element, considering that the Antiochian guests involuntarily compared what they saw in Russia to that which existed in their country and in many other countries and lands which they had visited themselves.

According to their witness, the Russian Orthodox Church of the time was, on the whole, living a lofty spiritual and moral life, in accordance with the teaching of Christ the Saviour, the canons of the Ecumenical and Local Councils and the Holy Apostles and Fathers, and with Holy Scripture and Tradition, and the lofty models of patristic piety. In this sense the Russian Church in the mid-17th century still preserved what by then had already been long "lost", according to His Beatitude Patriarch Makarios of Antioch, by the other Orthodox nations.

However, in the face of palpable external and internal influences, the Russian Church was experiencing a strong need at that time for closer communion with them, for a perception of all the liturgical, canonical and theological values

which Universal Orthodoxy contained. Earlier, too, in the Russian Church the awareness never diminished of her integral unity with the One, Holy and Soborniy Church. However, during that historical period, in view of the special trials of the age, the striving to find a spiritual base and support in Universal Orthodoxy had become particularly vital and significant. This was mirrored in the emendations of orders of service and rites in favour of the Greek, in the intensification of contacts with the early Eastern Patriarchates, and in the enhanced correspondence with them on a wide range of at times very urgent questions. The Russian Orthodox Church had, in a way, sounded the toxin by rousing all four Eastern Patriarchates to efficacious participation in her internal affairs and in connection with this to the resolution of a host of canonical, theological, liturgical and ecclesiastical and social questions.

The greater part of the effort fell to the lot of the Antiochene Patriarchate which did all it could at the time to satisfy the needs of the Russian Church. The Russian Church on her part did not remain indebted to the Eastern Patriarchates.

The Russian Church at the time was not divided from civil society, which was reflected in the dyarchical Church-State system of government. Without analyzing and taking account of the participation of the Head of State in ecclesiastical affairs it would be totally impossible to correctly understand the status and condition of the Russian Church in the period under study.

The shortcomings and vices of the spiritual and moral life of society, and in the Church environment itself, as well as the flaws in the canonical, liturgical and ecclesiastical law practices were rectified in the Russian Church with great vigour and consistency. Much of the credit here is due to His Holiness Patriarch Nikon, under whom the authority of the Church in Russia reached its historical apogee.

At the same time we learn from Archdeacon Paul's book about the harsh character of His Holiness Patriarch Nikon which found expression in his activities and, to a certain extent, exacerbated contradictions in the Church environment, which already bore schismatic seeds.

Patriarch Makarios of Antioch, who arrived in Russia in 1654 and spent two years there, backed and endorsed with the authority of the Patriarchal See of Antioch many emendations in the Russian

orders and rites in accordance with those accepted in the Orthodox East. Furthermore, on his own initiative, he introduced into the Russian Church so many specifics of the Rule and ecclesiastical customs extant today, that his overall contribution to Russian ecclesiastical life should be recognized as very considerable.

Patriarch Makarios of Antioch was also the first of the Ecumenical Patriarchs to have resolutely denounced the schism in the Church at its very outset.

We sometimes concentrate on shortcomings in the old Russian Church life because we already know what happened later and how the imperfections inevitable in any ecclesiastical fellowship were taken advantage of in the strong upheavals so abundant in Russian Church history of the latter half of the 17th century.

However, we cannot but be struck by the fact that the observer of Russian Church life in the mid-17th century in describing them does not attach any importance to negative phenomena. He notes them. But in his own impressions they do not cast the slightest shadow on the life of the Russian Church and of Russian society as a

whole. For him everything is consumed by the light of the genuine faith which he had not witnessed before and the most profound piety, which do not cease to amaze and enrapture him from the beginning to the end of his sojourn in Russia.

It would not be an exaggeration to say that admiration for and amazement at the strength, beauty, spirituality, wisdom and piety of the Russian Church, the Russian people and the Russian soul is the overriding impression gained by Archdeacon Paul of Aleppo throughout his journey and the foremost theme of his book.

The Russian Church and the Russian land arise before us from the pages of *The Journey* as we are clearly not accustomed to seeing them, following the opinions of later scholars of early Russian history. Russian history, and above all the history of the Russian Church, would have been irreparably distorted if not for this remarkable work by an eyewitness of the Old Russian society. And this, too, is an inestimable contribution made by the Antiochene Patriarchate to the spiritual life and culture of the Russian Orthodox Church.

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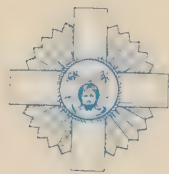
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Archpriest LEV LEBEDEV

ACADEMY'S THEOLOGY

(A Historical Survey)



Theology at the Moscow Theological Academy has traversed a very complex path of development over the last 300 years. Researchers concerned with defining the stages in this long path have been struck first and foremost by this complexity (one might even call it confusion), which characterized the emergence of academic theological thought. It is not surprising, therefore, that their works devoted to the problem are quite often lacking in categorical judgements; the authors sometimes deliberately avoid drawing final conclusions and confine themselves to reflections on various processes in the field of academic theology—as if, thereby, inviting the reader to involve himself in this kind of reflection, in order to achieve a more objective appraisal of the theological studies undertaken at the academy.

From the very start the idea of founding a higher theological school in Moscow was truly ecumenical in nature. Patriarchs Meletiy and Paisiy of Alexandria, and also Patriarch Makariy of Antioch, declared themselves in favour of an academic school of theology being set up in Russia, because there was a real threat of Orthodox theological education completely disappearing in the Orthodox East. The new school was envisaged as a centre of Orthodox thought for the entire Orthodox world. Today we have evidence which convincingly shows that Russia during that period was a country prepared to accept the Byzantine theological traditions in full and to develop and continue them. The brothers Sofroniy and Ioannikiy Likhud, who founded the higher theological school in Moscow, demonstrated that these traditions could be preserved. Although they themselves had studied in Italy, nevertheless, on arriving in our country, they proved themselves to be not only defenders of Orthodoxy but experienced and profound theologians. When they commenced their work at the academy, they revealed exceptional pedagogical abilities

which enabled them to resolve even questions of methodology. In other words, everything seemed to favour the development of the new school in a truly Byzantine spirit. However, this did not happen. As soon as circumstances forced the Likhud brothers to leave the academy, its character changed. In the first place, the Latin influence strengthened at the school. The teaching of Greek was abolished. Even the name of the school was altered. This unexpected change in academic education bewildered many researchers. In an attempt to find an explanation for it, some of them have put forward the supposition that it was brought about by the Catholic and Protestant propaganda in Russia, which grew in strength during Peter the Great's reign and demanded definite countermeasures from the Russian Church. Thus, the change in the school's character was to some extent a natural phenomenon. While acknowledging the necessity of stopping this propaganda by appropriate measures, it is difficult to agree that they required such a radical restructuring of academic education. Non-Orthodox propaganda is known to have existed in the days of the Likhud brothers also, so they had to begin their activities in Russia with theological polemics (for example, on the time of the transubstantiation of the elements during the Sacrament of Eucharist). There is no doubt that the polemical trend of theological thought was inherent in their school from its very foundation. However, this did not lead to the infiltration of influences alien to the school so long as the Likhud brothers were working there. The Latin spirit began to infiltrate at the beginning of the 18th century, when teachers from Kiev appeared there. The academy could not resist this spirit because the Likhud brothers had no time to bring up pupils worthy of the name. The school was unprepared for contact with Western theology. This, in our view, is one of the main reasons

for the change in the character of the higher theological school. However timely and important it may have been, the idea of founding in Russia an institution of learning, which would become a truly Orthodox theological centre, could not become a reality of its own accord. It needed more than just the Likhud brothers to achieve it. A major undertaking like this required greater forces. It also demanded suitable preparation, and that was almost nonexistent. However, it would be unfair to accuse anyone of negligence in these matters, because there were still no higher theological schools in Russia at that time. Another reason for the changes in the academy was Peter the Great's reforms, as a result of which West European education had a substantial influence on the Moscow theological school.

This was the beginning of a long and difficult period in the emergence of theological thought at the Moscow Theological Academy—a period not devoid of crises and errors. Despite the difficulties, the school gradually gathered spiritual strength and experience, which finally helped it to gain internal independence, to overcome scholasticism and to make a significant contribution to the treasurehouse of Orthodox theology.

This period lasted more than a century. Characteristic was the fact that sacramental Church life exerted only an insignificant influence upon the life and activities of the academy, which did not have deep enough roots to enable its theology to be vitalized by popular piety, the holy traditions of the Russian Church and Russian sanctity. Deprived of this source, academy's theology assumed an artificial character. This was promoted also by the spirit of scholasticism which reigned in the school. Initially this scholasticism was Catholic in nature, owing to the influence of the teachers from Kiev, who used in their classes works by various Latin authors, Thomas Aquinas being the most respected. Protestant scholasticism began to be introduced by Archimandrite Feofan Prokopovich. True, both Catholic and Protestant works intended for use as teaching aids for lectures underwent certain revision to accord with Orthodox doctrine. However, this was insufficient

to put the academy's theological thought back in line with patristic tradition. The methods of education were aimed at achieving greater erudition by the students. As Prof. N. N. Glubokovsky noted, "we had to compile and assimilate rather than create and enrich" [1, 2]. Such a school was incapable of turning out theologians who were profound creative thinkers able of appraising correctly and comprehensively various events in Church life. Theology itself was often enclosed in a conceptual framework. There was no vital perception of the Truth. Theology was deprived of one of its principal hallmarks—liturgicity. Ways of expressing theology through images, symbols, and lofty liturgical poetry, which derived from biblical poetry and symbolism, were forgotten. Not studied at the school either was the experience of Russian theology, which hardly possessed any verbal means of expression during its initial period but it nevertheless had a profound and intense life of its own, manifesting itself in another sphere—in icons, in church architecture, and in prayers. As a result, the academy's theology became largely isolated from spiritual life. Believers hardly apprehended it at all and displayed a certain caution towards it when the question of enrolling in the school arose. This isolation was felt "all the more palpably", according to Archpriest Georgiy Florovsky, "because they still prayed in Slavonic, but already theologized in Latin. They heard the one and the same Scripture in the international medium of Latin in class and in their native language in church" [2, 101]. It was not the fact that Latin was being studied that had negative repercussions. The classical languages were essential in theological work. The Western style of theologizing and the Western way of thinking were dangerous. Therefore, a distinction had to be made between the Latin language itself and the way it was used. Otherwise the misunderstandings and even conflicts which took place between the supporters and opponents of the Latin language may be incomprehensible. An example of this distinction is provided by Metropolitan Filaret Drozdov, a man with a superb knowledge of the classical languages, which proved indispensable to him in his biblical and

theological works. Nevertheless he wrote disapprovingly of the academy's graduate priests who "knew Latin and pagan authors well enough, but had a poor knowledge of the holy and ecclesiastical writers" [2, 114].

The alien method of theologizing inclined the students towards abstract thought. Therefore, the frequent discussions and debates at the academy at that time, which could have been very fruitful in stimulating theological ideas and developing habits of creative thinking, but became mere intellectual gymnastics. The main thing was forgotten, namely, the fact that Church doctrine was not an abstract theory or ideology, but an expression of the inner life of the Church [3, 64].

The domination of Latin led to Russian being forgotten. Some even considered that it was incapable of expressing lofty truths at all and scorned it. As a result the development of Russian theological language ceased. It even lost ground in comparison with what it had achieved in Russian ecclesiastical literature during previous centuries. "The language of Russian theology," wrote P. V. Znamensky, "as exemplified in the theses for public debates at the Moscow academy, was so poorly developed that it was incomparably inferior even to the language of our early translators of the Holy Fathers and original theological works of Old Russia" [4, 454]. Language remained a problem for the higher theological school for a long time afterwards, because the neglect of the Russian language led to other significant consequences. It was impossible to overcome the age-old backwardness of Russian theological language in a brief period because the laws of its development could not be circumvented by any artificial means. It was easier to abolish Latin than it was to make Russian a true medium of the eternal Gospel Truth. This is easy to see if one examines the theological essays written at the theological school during subsequent periods.

The question of "contact with the West", as Archpriest Georgiy Florovsky termed it, was one of the main problems in the 18th century, both for the Slavonic-Greek-Latin Academy and for the Russian Church as a whole. One only has to recall the transformations

brought about by Peter the Great's reforms, which affected almost every aspect of life, ecclesiastical as well as civil, to realize that the academy could not evade the contact. The only question was what form this contact should take. "The most important and the most dangerous thing was that Russian writers had become accustomed to discussing theological and religious questions as they were posed in the West. Refutation of Latinism... did not necessarily mean consolidation of Orthodoxy. Moreover, adding to the polemics at that time were the arguments of reformers, which were by no means always compatible with Orthodox premises" [2, 37]. The theological forces of the higher theological school were drawn into the dispute between Catholics and Protestants. These polemics were certainly not always waged with the aim of defending Orthodoxy, but rather by virtue of the school's lack of independence. This does not by any means imply that the theological problems which were burning issues for the West should not have stirred the academy. However, in an Orthodox Church institution of learning the posing of these problems should have been different, and the same applies to their character, the way they were understood, and even the attitude towards them. What prevented it was not only and not so much an insufficient knowledge of Church teachings as the scholastic nature of this knowledge. The methods of academy's teaching had promoted erudition but had allowed virtually no scope for the acquisition of theological intuition. Students were generally not ignorant of Church Tradition at the academy, but in personal experience and theological studies they did not make anything like sufficient use of it. Therefore, they did not know how to find essential criteria in it, and were unable to apply it correctly in the situations they encountered. Mere citation of biblical or patristic texts, as "proofs" from Holy Scripture or Tradition, was clearly insufficient.

Paradoxical as it may seem, "the historical fate of Russian theology in the 18th century was resolved in the course of the debate between the followers of the Western post-Reformation Roman and Protestant scholasticism" [2, 97]. Recalling the pre-reform

school, Metropolitan Filaret (Drozdov) of Moscow aptly remarks: "What is there to be envied there?", and referred to himself as "self-taught" [2, 167].

Nevertheless, despite all these shortcomings caused by both internal and external reasons, the academy found the strength to overcome the difficulties that had arisen. In spite of the unfavourable conditions it found itself in throughout this period, it not only waged a polemical battle, but derived from these conditions and this battle essential conclusions which were of substantial assistance to it in its future theological work. One can only wonder at the ability of the academy under such difficult conditions to find correct guidelines which helped it to open up new prospects in the 19th century. Undoubtedly, this was only possible thanks to the way the school was influenced, albeit indirectly, by Church life and the piety of the Russian people from whose midst many of its teachers and students had come. Theology was scholastic, but there were theologians who participated in the liturgical life of the Church, in Church traditions, and the plenitude of her sobornost, and therefore felt the rift between theological thought and living tradition, having experienced and suffered it in prayer and the contemplation of God.

At the beginning of the 19th century concern arose in Russia over the future of the theological school and an awareness of the need for reform surfaced. The most enlightened churchmen realized that it was impossible to go on putting up with the school's shortcomings; urgent and decisive measures were required which would substantially change its direction. This end was largely furthered at the beginning of the century by a regeneration of spiritual life. It was primarily observable in monasteries, where the early ascetic traditions of hesychasm began to be revived. This period is notable for the emergence of strong and profound personalities, who strove to seek vital Christian sources which would nourish the entire range of spiritual life. The most vivid witness of this regeneration is St. Seraphim of Sarov, who came from the common people and revealed anew the true meaning of Christian spirituality.

An atmosphere of inspiration also reigned in the Moscow Theological Academy at that time. Many of its teachers and even its students were full of energy and determination to develop a new direction in their school's theologizing by regenerating it in the true spirit of the Holy Fathers. The revival was furthered by the Academy Rule of 1814. One of its chief merits lay in the fact that it gave the academy's theologians some creative scope, encouraged them to be independent, both in elaborating educational material and in resolving topical theological problems. In one recollection about the theological school of that time we read: "Attendance at lectures was compulsory and strictly observed, but in a certain sense the lectures merely provided an occasion for independent work,... the professors aimed at one thing—that their lectures should be lively, giving an impetus to mental development. In their lectures they had to give not detailed knowledge but methodological directions on ways of gaining this knowledge and the latest in science, with which the students could begin their own work, special information and details of the subject matter the student could acquire by himself, through his own efforts. This sensible view of lectures was embodied in the Academy Rule, which opposed dictated lectures, calling it 'a bad method of teaching'" [5, 296-297].

Another important feature of the 1814 Rule was the considerable attention it gave to the study of Holy Scripture. Study was now based on new foundations which made erudition alone insufficient. What was required first and foremost was a living perception of Divine Revelation—one that allowed not only for a correct understanding and application of Holy Scripture but also for the fruitful development of all trends in theology. Capability for such perception was developed in the academy itself. They now strove less for "proof from Holy Scripture" than for understanding of its inner meaning. Bible events again acquired the perspective of sacred history and the dynamism inherent in them. The Bible was now studied not as a monument of the past but as the living word, active and manifesting itself at all times. Thanks to this the young Bible

studies at the higher theological school underwent intense development, and this had an impact on the development of the academy's theology in other directions as well. Bible studies owed their success largely to the efforts and concern of Metropolitan Filaret Drozdov. In his theological activities he gave pride of place to Bible studies. He also demanded this from the academy staff. Moreover, to a large extent his research pursued new paths, which differed from the Western trend in biblical theology. This is easily seen in his works such as: "Commentaries on the Book of Genesis" or "A Sketch of Ecclesio-Bible History". The novelty of this path was expressed primarily in the way Metropolitan Filaret was guided in his research by a living feeling for Tradition, without which the Bible "falls silent". Metropolitan Filaret did all he could to inure the academy to an ecclesiological perception of the Holy Books. Because of this the Protestant isolation of the Bible from the Church had no significant influence at the school, although Protestant works on biblical theology were used at the academy. Metropolitan Filaret's efforts produced their results: a feeling for Holy Tradition became deeply rooted at the theological school. This, in turn, furthered the development of a new trend at the academy, and, owing to this, the higher school later came to be known as a "historical school". This conclusion does not in any way diminish the significance of the works elaborating this trend by Archpriest Aleksandr Gorsky, Archbishop Filaret Gumilevsky and other historians at the academy. It merely shows that even these scholars themselves acquired historical knowledge because they were educated at the theological school, which was notable for its special receptiveness to sacred history, a subject which opened up broad prospects before the Church scholar and helped him to carry the principle of historicism through other fields of theology. It was brilliantly achieved by Archpriest Aleksandr Gorsky who not only developed the well-known conception of triadic revelation in Church history, but also applied the method of historical research in dogmatic theology. "Archpriest Aleksandr Gorsky established his own theological system, but up to now it

remains little known on the whole. His academic lectures on dogmatic theology have not been published; during his life-time he did not publish any works on theology. Nevertheless, his role in the history of Russian theology is exceptionally great. He trained several generations of theologians, founded a whole school, which spread, according to N. N. Glubokovsky, 'round the full expanse of the Russian theological field'... Gorsky more than anybody else was able to achieve a harmonious combination of dogmatic and historical elements in theology" [6].

The new attitude to Holy Scripture inevitably raised the question of the language of the biblical text. After studying the text for a long time, Metropolitan Filaret came to the flawless conclusion that translation of the Bible into Russian would significantly stimulate the development of Russian theology in general and Bible studies in particular. Best theologians and linguists were drawn into this work, including some from the Moscow Theological Academy. Not only were the results of the translation fruitful, but so was the translation process itself. The work carried out was enormous and in its character and quality it was in no way inferior to the finest examples of exegesis. Translation interested and stimulated the academy scholars; it led to significant achievements in linguistics, philology, hermeneutics and exegetics. In the process of translation many passages in Holy Scripture were newly interpreted and not only their biblical but theological context was defined.

The problem of theological language was tackled alongside the problem of biblical language. The academy had few conservatives with regard to this problem. There are insufficient grounds, in our view, for the allegations of conservatism against Metropolitan Filaret Amfiteatrov and even less for the charges against Metropolitan Platon Levshin. Metropolitan Filaret generally maintained a very cautious attitude towards Western theological literature. Thus, his sympathies for Latin were certainly not due to scholasticism. While working at the academy he was fearful not of new trends as such but of "philosophical voluntarism" and "pseudo-mysticism"

which were widespread then and whose influence threatened the academy's student body. Therefore, he reluctantly embarked upon swift and cardinal changes in the system of theological education and his prime concern was to ensure that this education bore a truly spiritual character. As far as Metropolitan Platon is concerned, he regarded the abolition of Latin as lowering the level of academic education. He was afraid that ignorance of classical and modern European languages would isolate the academy from patristic literature and modern theology. As for the Latin character of the school, it was as alien to him as it was to Metropolitan Filaret Amfiteatrov.

Metropolitan Platon did much to overcome the Latin influence at the Moscow Theological Academy. It should not be forgotten that he was one of the first to set about reorganizing the higher theological school. The spirit of scholasticism was still very strong during his time, and there were not enough assistants capable of translating the new ideas into reality. Thus, it was impossible to do everything at once. And it is hardly fair to accuse Metropolitan Platon of "limited historical outlook" [2, 112]. He had a good knowledge of history. He always showed a special interest in ecclesiastical history, studied it seriously and wrote a work on the history of the Russian Church. Moreover, even then, long before the establishment of a "Russian school of Church historians" at the academy [7, 36], Metropolitan Platon drew the attention of the academy's theologians to historical problems and included Russian Church history in the curriculum. It is noteworthy that he also sought a living and vital theology (in Holy Scripture as well), and worked out a number of exegetic rules [2, 111]. The academy is obliged to him for correcting its orientation in the teaching of classical languages, among which Greek was given special attention. It is significant, too, that, while attaching due significance to Latin, Metropolitan Platon wrote his *Orthodox Teaching, or an Abridged Christian Theology* in Russian. Prior to him not one theological system had been written in this language. Metropolitan Platon was a "great and impassioned adherent of learning and enlightenment. He had his

own idea of priesthood. He wanted to establish once again the learned and cultured clergy.... He wanted to raise religious ranks to equal social ranks—and this in an age when efforts were being made to lower the clergy to the third estate and even to efface it among the tax-paying masses" [2, 110].

It is significant that the period of transformation at the academy coincided with its transference to the Trinity-St. Sergiy Lavra. This coincidence was not fortuitous. Conditions at the new site did much to further the higher school's spiritual regeneration. The principal benefit came from its proximity to the monastery, which was guided by the behests of the great Abba Sergiy and had rich spiritual traditions so essential for the theological school which had long suffered from a lack of spiritual depth in its research, from an inability to perceive life in its dynamic tendency, in the light of the Holy Fathers' conciliar experience. The transference to the Trinity-St. Sergiy Lavra was largely responsible for the academy's return to the patristic spirit. The monastery's proximity affected the character, style and methods of the academy's teaching, and the interrelations between students and teachers. According to contemporary accounts, the "big cell" of St. Sergiy was permeated by a spirit of cordiality, brotherhood and spiritual freedom [2, 183], which promoted frank discussion and exchange of ideas. The atmosphere of profound ecclesiasticity which reigned at the Lavra helped members of the academic family to cultivate spiritual integrity and through their life experience and research to comprehend the principal property of theology—its charism. From that time one can continuously discern at the academy a desire to ensure that the succession of theological scholarship became at the same time an ecclesiastical succession. In this way the Trinity-St. Sergiy Lavra enabled the Moscow Theological Academy to show complete commitment to the Truth in all its activities.

The creative resolution of theological questions was furthered by the fraternal relations between teachers and students, upon which the latter liked to lay particular stress in their recollections. The doors of the flats and houses in which the teachers lived were always

open to the students. The relaxed and cosy domestic atmosphere gave rise to profound and lengthy theological discussions, which, according to those very same recollections, were no less fruitful than the lectures, and gave birth to new and bold ideas. Even during walks through Sergiev Posad, which at that time was a small and remote township, the students liked to think over the works they intended to write, dwell on what they had read, to develop their theological and philosophical thought and their power of observation. The exchange of scholarly information was constant. The students were especially attentive to their spiritual life. On the advice of the academy's rector, Archimandrite Kirill Bogoslovsky-Platonov, who was brought up in the ascetic traditions of Schema-Archimandrite Paisiy Velichkovsky, they kept diaries in which they not only described their student life but wrote down their ideas. This furthered their spiritual and theological development. The students were exceptionally well read. Not only their yearning for knowledge, but the large amount of written work, to which the professors paid special attention, necessitated erudition. "At universities, where there were no similar exercises, the students only began to work independently when writing their dissertation; the academy students were already experienced scholars when they set about writing their course theses" [5, 300]. Some students even studied a foreign language necessary for their dissertation. Their theses, on the whole, were mature works. This is borne out by the favourable comments made about them by Metropolitan Filaret Drozdov, who is known to have been quite strict in his appraisals. The academy administration encouraged the students to take on translation work from both ancient and modern languages. Realizing how important this kind of exercise was for the students' theological growth, it sometimes paid them for it [2, 185].

The translations of patristic literature made at the academy from the middle of the 19th century were of inestimable value to the Russian Church as a whole and to the academy itself. Archimandrite Nikodim Kazantsev, an alumnus of the academy, was absolutely right when he made the following statement: "Only when Russian theologians

will read the Holy Fathers in Russian can they be expected to become free and mature theologians, independent of Latin, German, French and English theologians and theology" [8, 10]. The year 1843 saw the first issue of *Works of the Holy Fathers in Russian Translation*. Forty two volumes of the Holy Fathers' works were brought out under the editorship of Archpriest Petr Delitsyn, who earned himself deserved fame by his colossal labours as translator. Thus, theological thought at the Moscow Theological Academy was derived not only from the school of patristics, but of "philological and literary as well. This made for the rapid development of theological journalism during the subsequent period. And, generally speaking, by the 1860s Russian theologians were on a par with their Western contemporaries. The entire path was traversed in the first half of the century" [2, 233]. Archpriest Georgiy Florovsky correctly notes that as far as the Russian universities were concerned, the Moscow and other academies had left them far behind in the level of education [2, 231].

The 1814 Rule divided the curriculum into compulsory (theological) and supplementary (individual) subjects. The theological subjects were divided, in turn, in accordance with the "Survey of Theological Subjects with Regard to their Study at Higher Theological Schools" compiled by Metropolitan Filaret. In 1816 dogmatic theology was introduced and, in subsequent years, moral, then pastoral and exegetical (comparative) theology, canon law, patristics, metaphysics, philosophy, biblical and ecclesiastical histories, and Church archaeology.

The academy's teaching staff did not always keep up with the intensive implementation of reforms in higher theological education. New subjects and theological trends demanded new teaching aids. Preparation of the latter required considerable time and great effort. Therefore, it was sometimes necessary to return to the old ways, a hurried rehashing of Western texts. Some professors managed to compile their own notes, and, in doing so, they tried to take account of the recommendations made by Metropolitan Filaret, who did not like big text books overloaded with information and secondary material

because they left the student no time for his own speculation, for the stimulation of thought, the most important thing at the time for the academy, which had embarked on a path of radical transformations. The students were expected to develop their intellectual power and cognitive abilities, flexibility, breadth and systematic theological reflection. The theory of formal education had already outlived its time. Metropolitan Filaret called for the stimulation of the students' inner mental activity and independent work habits. At examinations, for instance, he demanded that the students' answers should come, to quote his words, "from their mind and knowledge and not parrot-fashion from text book or notes" [2, 237]. Tests were carried out in the spirit of these demands; students were required not only to answer the questions but also to engage in a competent discussion with the examiner [5, 298]. Under the new system a significant place was allotted to self-education, which plays, of course, an enormous role in the spiritual development of the personality. Its fruitfulness was particularly perceptible in the development of theological thought and spiritual self-awareness. Many pedagogical and methodological ideas were born at the time within the framework of theology itself.

The fact that the Moscow Theological Academy became a "historical school" had a fruitful impact on the development of its theology. Historical vision always formed part of Christian thought. As for the theology of the Holy Fathers, comprehension of historical processes in the context of Tradition constantly remained one of the main tasks. At the academy efforts were made to introduce the principle of historicism into all theological disciplines. Naturally, the newly-arisen understanding of the significance of history was not nourished exclusively by reference to the past and by simply enumerating and memorizing historical facts. It developed through a search for a living link between events, through their theological justification, thanks to which the school's traditions of learning emerged with a broad background of vital Church experience. A stable spiritual and theological succession was established at the academy. The prin-

ciple of historicism did not allow for the isolation of school disciplines from theological trends, which appeared with the development of higher theological education and the academy's theology. These disciplines and trends were united in the channel of Church Tradition, which rendered possible not only a historical but a theological synthesis as well. The academy's scholarship acquired catholic features: unity was created in diversity. Many researchers into Church history at the academy were both historians and theologians at the same time. As has been mentioned already, it was Archpriest Aleksandr Gorsky who took the first steps towards working out a historical theology. The new methods of historical research devised by him and Archimandrite Filaret Gumilevsky met the strictest scholarly demands, and, at the same time, they manifested reverence for the Truth and helped to solve questions of salvation as well as knowledge. Theological analysis of Church history was conducted in a historical perspective with broad generalizations, in the context of unity and interconnection of events; owing to this, the academy's theology revealed the witness of the Church to her historical being, beginning with sacred history and ending with the history of the academy written at the end of the 19th century by Archpriest Prof. Sergiy Smirnov, which opened up one of the principal chapters in the life of the Russian Orthodox Church.

The intense and fruitful development of scholarly thought enabled the academy to solve successfully the problem of correlation not only between theology and history but also between theology and philosophy. The philosophical investigations at the academy did not represent a betrayal of theology. On the contrary, they were due to the desire to "justify the faith of the fathers", to give philosophical substantiation to the rich spiritual heritage of the Church and to Divine Revelation itself. This speculative path led back to Tradition, to history, thereby enriching the academy's own theological traditions. Therefore, in studying the philosophical heritage of the academy's professors, of whom the best known is Father Pavel Florensky, we have every reason to speak of their special contribution to the academy's theology. The awakening

of scholarly thought at the academy and its creative approach to the assimilation of the past and the perception of the present was testified not only by heightened interest in philosophy but also by its seriousness and profundity. Religious and philosophical problems stirred not only the academy's professors but its students as well, and as a result of this a Society for Learned Discourse was founded as early as 1816.

The 19th century and the beginning of the 20th century saw a growing desire at the academy to make its theology more liturgical, possessing genuine ecclesiasticity as one of its hallmarks. Archpriest Aleksandr Gorsky had already "attached special significance to the assimilation by Russian theologians of the living liturgical experience of the Church. He taught his pupils to see the 'flower and fruit of the tree of life of Christ's Church' in the Orthodox divine service and advised his best students to write dissertations on the dogmatics of Church service books" [6]. Archimandrite Ilarion Troitsky saw in liturgicalness not only an indication of theology's fidelity to Church Tradition, but a capacity to counter scholasticism [9, 131]. Prof. A. M. Tuberovsky urged that the treasures of the Church's liturgical and ascetic experience should be brought together and interpreted theologically [6]. Representatives of the academy's 20th century scholarship already speak of liturgical theology as a new trend in theology—one whose significance is difficult to overestimate. Thus, Bishop Feodor Pozdeyevsky wrote in 1911: "Liturgical theology... should be viewed as an unceasing and living confession of faith of the entire Orthodox Church... This is theologizing proper of the entire Church and it does not relate just to one era, to some person or other, or to one theological school. And what is especially important, is that liturgical theology expresses the Church's awareness of dogma, her understanding of it, and experience of it in the realm of a moral world order... All our scholarly theological systems and opinions must be verified by this theology..." [6].

In discussing the progress of the academy's theology, one should not forget about the difficulties, generally external ones, which faced the higher theo-

logical school right through the 19th century and at the beginning of the 20th century, and which significantly arrested the development of theological education. We cannot describe them in detail here. Suffice it to recall such facts as the constant surveillance of the academy by the chief procurator—the utilitarian approach of N. A. Protasov in dealing with the affairs of the theological school; A. S. Shishkov's ban on the republication of Metropolitan Filaret's "Commentaries on the Book of Genesis", which was a manual for Russian Bible studies in their infancy; the pressure of censorship, which resulted in terminating the publication of the Moscow Theological Academy's journal *Supplements to the Works of the Holy Fathers*, and the inadequacy of the Academy Rule, the compilation of which sometimes involved people far removed not only from theology but from Church life in general. "No less dangerous," according to Archpriest Georgiy Florovsky, who left a description of Russian theology at the beginning of the 19th century, were the mystical trends or fads.... The Latin domination could give way to a German or even an English one; the threat now came not from scholasticism but from the onslaught of German philosophy and pietism. Since then the shadow of German learning descended for a long time on Russian theology, to the temptation of many. Nevertheless, the theological school reforms of these troubled times genuinely enlivened theological work. It gave rise to a creative restlessness and stimulation. This sickness spelled life and growth rather than death or degeneration, but it was, nevertheless, a real sickness and one of the most dangerous... However, amidst the extremes of mystical and philosophical infatuations, on the one hand, and fears and suspicions on the other, a narrow and heavenly path of Church theology was gradually marked out... It was a time of disputes, clashes and struggles—a struggle for theology against those who feared it and disliked it, who were afraid of thought and creativity" [2, 146-147].

Despite all the difficulties, the Moscow Theological Academy emerged in the forefront of theological scholarship at the beginning of the 20th century. During those years it published *Bogo-*

slovskiy vestnik (Theological Herald), one of the academy's finest ecclesiastical journals. The works of its professors received widespread acknowledgment. The academy had at its disposal a splendid library with a rich collection of manuscripts and various scientific literature which was the most up to date for that time. Theological systems and new trends in theology were being successfully developed; there was a search for new scholarly methods. However, for all the intensity of the academy's work, it would be an exaggeration, in our view, to regard the end of the 19th and the beginning of the 20th centuries as a time of theological synthesis for the academy. There remained too many unresolved problems in the way of such a synthesis. During this period the Moscow Theological Academy was only prepared for a historical synthesis [2, 484]. The problem of theological synthesis it bequeathed to future generations of its graduates.

During its new period of existence, from 1944 to 1947, when it was known as the Orthodox Theological Institute, the academy continued to develop its theology on the basis of the foundations laid down during the previous period. The theological succession was preserved owing to the fact that representatives of the former theological school continued their work in the revived academy, and His Holiness Patriarch Aleksiy, who had graduated from it in 1904, showed invariable concern for the study, preservation and development of the very rich traditions of the Moscow Theological Academy. Thanks to this succession the higher theological school was prepared to face the new problems raised by Church life. Making use of the considerable experience which it had accumulated over more than two centuries, it immediately determined that the main criterion of its theological work should always be sought in the correlation of this work with life in all its divergencies. Guided by this criterion, the academy sees one of its main tasks not only in the study of life and its interpretation (spiritual, theological, historical, philosophical, etc.) but also in participation in it, for without this academic work in general and theological work in particular lose their relevance and usefulness for the Church.

Another important problem which the higher theological school is now resolving, and which has the closest connection with the academy's theology, is that of seeking a proper correlation between diversity and depth in theological education. This problem was posed in the former academy, but it was not fully resolved. The reason for this, in our view, was the fact that in discussing the problem account was mainly taken of the Academy Rule, and, in particular, of the number of disciplines at the academy laid down by one or another rule. This quantitative approach allowed for a broad range of subjects or for narrow specialization, but it could not comprehensively determine the quality of theological education, on which the state of theological studies depended. There was a number of other factors which, together with the rules, influenced the correlation between diversity and depth of academic education.

Another special feature of theologizing at the Moscow Theological Academy in our own day is the way it pursues the study of Russian patristic thought while maintaining an unbroken link with the Holy Fathers' tradition. In this field many discoveries undoubtedly await it, and these will contribute not only to the further development of theology, but also to the understanding of spiritual and historical processes taking place in the Russian Church. They will help to define the special features of Russian sanctity and to resolve problems which have worried Russian religious thought. Moreover, these discoveries will provide additional material for the study of patristics and Byzantinism.

Theology in our school is today acquiring a more pronounced ecclesiological character. This is occurring not only in the field of dogmatics, which includes the actual teaching about the Church, but in other theological disciplines as well. The explanation for this lies first and foremost in the desire for greater penetration of theology into Church life. Moreover, it is possible to view this phenomenon as a response on the part of the Orthodox school to the so-called "ecclesiological rebirth" observed recently in Christendom, which has become involved in the ecumenical movement and is making numerous at-

tempts to define the essence, boundary and order of the Church. The specific feature of this response consists in the belief that academy's theology proceeds in its researches from one principal premise: the Church is the Body of Christ, in which spiritual life, theological creativity and participation in the Divine Truth are realized. Therefore, outside the Church even the comprehension of Holy Scripture is impossible. The Protestant *sola Scriptura* leads to the latter becoming a "thing in itself", inaccessible to God's people. Theology, like Holy Scripture, should not be a "thing in itself"; ecclesiologicalness is its principal hallmark, and modern academic theological work is aimed at developing and affirming it.

The academy now pays greater attention to questions of pastoral theology. This is due to a number of reasons. In the first place, the theological school's increased contact with the Church's tasks and problems has necessitated a more profound approach to the theological study of Church service in general and ministry in particular. Of considerable significance are the high demands being placed in ministry in our day. Account has also been taken of the greater desire to take Holy Orders which is evident in the revived academy. Pastoral theology is also influenced by the general educational level of

those entering the higher theological school.

The ecumenical movement has brought the theology of the Moscow Theological Academy into new contact with the West. As distinct from the first one, this contact represents predominantly Orthodox witness to the non-Orthodox world, laying the spiritual wealth of Orthodoxy open to the West. As a result of this, some theological, ethical and religio-philosophical ideas which have taken root in our higher theological school during its 300-year period of existence have been accepted and developed in the non-Orthodox world. Rejecting the method of indiscriminate borrowing pursued in the past in theological education, the academy in its turn has an opportunity in ecumenical dialogue to study critically and perceive the real values of various Christian confessions.

Such are the main stages in the creative path which the Moscow Theological Academy has traversed over the past 300 years.

One would like to voice the hope that the new generation of theologians entering the fourth century of our higher theological school will remain true to the academy's finest traditions, and make their own contribution to the development of theology, thereby enhancing the glory of their academy.

NOTES

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LITURGICAL PRACTICE

The Sacrament of Penance The Office of Confession

Confession begins with the act of the priest. It says in the *Euchologion*: "The Spiritual Father leads the Person (not two or more) who desires to confess before the icon of the Lord Jesus Christ with uncovered head."

The priest wearing his epitrachelion and epimanikia intones the ecphonesis: "Blessed is our God always, now and for ever and world without end. Amen." For the penitent comes the moment of awakening from sinful stupor. He must come to a decision—to break the chain of sinful acts and enforce the will to perform good acts.

The initial moment of Confession reminds penitents of the supreme event in the life of Abraham, the Old Testament patriarch. It says in the Book of Genesis regarding the sacrificial test given him: *Take now thy son, the Lord said to him, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering* (Gen. 22. 2).

Metropolitan Filaret (Drozdov) of Moscow explains that Abraham was tested so that he might perceive "the direction to give the principle of good in him in order to struggle openly with evil or obstacles to good for the attainment of victory and glory...."¹

Abraham obeyed God. The obedience of faith helped him to fathom the important mystery: The Lord saw him and even during the trial of grief did not leave him. And when the Angel's voice stopped the trial, Abraham found there in the bushes a lamb ready for a burnt offering. Amazed Abraham was so greatly stricken by this revelation that he called the name of that place *Jehovah-jireh* (the Lord will see it) (Gen. 22. 14).

At Confession the penitent feels something similar. All human efforts to prepare for Confession have been made. The heart is filled with hope for God's help, which is "sent by God as grace, to the measure of their spiritual strength, to those worthy of receiving *grace for grace* (Jn. 1. 16)"². To Abraham and Isaac, God sent help at the most decisive moment of their lives. God sees the penitent and helps him perceive the good way.

God's gaze is loving. It embraces the penitent standing before the icon of the Saviour. It reassures his heart. The gaze of God, Who said of the world He had created: *it was very good* (Gen. 1. 31), penetrates man and awakens his spiritual and moral powers, and promotes their implementation. He sees the evil committed by man, sees the sin and condemns it. His judgement penetrates right into the innermost recesses of the human heart and nothing can be hidden from Him.

God looks upon man not as on something ready, given in advance. His gaze brings man salvation from sin and spiritual death. His vision combines with the action of creative love

and might, confirming man in his being and raising him again from the depths of his fall.

Being placed before the icon of the Lord Jesus Christ means acquiring a place where the Lord will see to the salvation of the man. Once when Moses was herding sheep on Mount Horeb he was called by God and he saw a bush burning which was not being consumed by the fire. He wanted to draw nearer and see what it was when he heard a voice: *Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground* (Exod. 3. 5). The shoes in which man walks firmly in life are no good here. Shoes, or our ordinary conceptions, are good only to go a certain distance, but further on they must be discarded. It is only then that hope begins to spring in man. Hope is perceived in the solicitous gaze of God; this gaze does not expose man but protects him, does not betray but embraces him with great care, creating the mystery of salvation.

The initial prayers in the Office of Confession call upon one to feel God's gaze and respond to it. There is a difference whether the penitent tries to avoid God's gaze or endeavours to catch its message. For the penitent, just as for the priest, it is important to harmonize his gaze with that of God and to wish from the bottom of his heart that God's will be done over the penitent.

They pray together: "O Holy God, Holy and Mighty, Holy Immortal, have mercy upon us (thrice)."

"Glory be to the Father, and to the Son, and to the Holy Spirit: both now, and for ever and world without end. Amen."

"Most Holy Trinity, have mercy upon us. O Lord, purge Thou our sins. O Vladyka, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy Name's sake. Lord, have mercy upon us (thrice)."

"Glory be to the Father, and to the Son, and to the Holy Spirit: both now, and for ever and world without end. Amen."

"Our Father, Who art in Heaven, hallowed be Thy Name Thy Kingdom come, Thy will be done on Earth as it is in Heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation, but deliver us from Evil."

The priest: "For thine is the Kingdom, the Power and the Glory, of the Father, the Son, and the Holy Spirit, now and for ever and world without end. Amen."

The priest has been given Divine Power by the Holy Spirit to remit sins committed against God and man. In reading the prayers he should not hurry and be specially attentive. To read the prayers distinctly is very important for the penitent. Through them Divine Grace touches the

heart of the penitent, opens his spiritual eyes, grants him the ability to discern his sins, makes him grieve over them and imbues him with the spirit of heartfelt sorrow and repentance, so that he may be cleansed and sanctified. Very often after these prayers there awakens even in the indifferent and little-prepared penitents a consciousness of the necessity to be seen by God.

By heeding the words of the prayers, the penitent is able to search his conscience, make it give an account of his words, acts and thoughts. He will investigate to see "what was used for good and what for evil; what words were wasted on cursing, calumny and insult; what thought aroused his lust; and what word led to his actual fall and by what means—hands, tongue or eyes."³

The sin will cause pain and revulsion in him. He will feel not only a desire to confess his sins, but become determined to be rid of them; to participate in "the mysterious transformation which is accompanied by tears... by the cleansing of all the recesses of the soul, a feeling of relief, joy and peace."⁴

In all these responses the penitent becomes conscious of the response of his soul to the action of God's will. God touches the inner disposition of the penitent's soul; reminds it of Himself, leads, helps and supports, creates and forms, struggles and overcomes. The will of God is the power by which He acts at Confession so that man might do what Divine law demands. In this sense God's will may be called grace. As a living response of the soul it is impressed on the heart of the penitent. Consequently it will penetrate into the outer circumstances surrounding the man.⁵

God's will reveals each time to the repentant man a distinct orientation in life: "Now do thus" it says. Amidst the infinite spectrum of paths leading to God, the consciousness focuses on the one path meant for the man, the path upon which God's will has prepared help and instruction as to how to find his way out of the maze of sins to the Light. The will of God is the lesson and exercise intended for spiritual feats. God's will demands from man greater self-denial, a deeper awareness of his guilt and of the loss suffered as a consequence of sin. He will want God to see his desire to repent and to give him strength to overcome fear, spiritual sloth, self-love, pride, iniquitousness, slyness and evil. And even when the penitent is not in a condition to change anything in his life, he hopes that God's will will prevent his weaknesses and shortcomings from being sinful. The contact of God's love with the penitent's soul carries with it spiritual freedom. God's glance encourages the man. What is

hidden even from his own gaze becomes revealed. Spiritual and moral powers awake in him and urge him to struggle with sinful darkness within himself and draw him consciously towards the Light.

Each one of us has spiritual infirmities with their own peculiarities. And each man, apart from a general "spiritual regime", needs to struggle against his own specific sins and defects.⁶

"The detection of sins," says St. Basil the Great, "is subject to the same law by which bodily infirmities are brought to light. Just as physical ills are not revealed by men to every newcomer but to specialists who can cure them, so too sins should be revealed to those who can heal them." Citing the Apostle, St. Basil speaks to priests: "You that are strong ought to bear the infirmities of the weak (Rom. 15. 1), that is to say, eliminate them by your zeal."⁷

The penitent often shows an inclination to confess his sins painlessly, tries to get off with a general phrase, or speaks of some specific thing but not of the one that really troubles his conscience. There is in this a false shame before the confessor, a general indecision in the face of any important action. There is also faint-heartedness and fear of disrupting the tenor of his life with all its habitual passions.

True confession is bound with a beneficial shaking up of the soul. It may frighten the penitent with its decisiveness, the need to change his way of life or simply to ponder over himself. The priest must resolutely overcome this tendency. Through concentrated and bold prayers he must arouse in the penitent a feeling of true repentance. Imbued with the prayerful spirit of the priest, the penitent will begin to feel and realize that he is a living member of the Body of Christ—of the Holy, Catholic, Apostolic Church.

NOTES

¹ A. P. Lopukhin. *Tolkovaya Biblia* (Commentated Bible). St. Petersburg, 1911, Vol. I, p. 136.

² *Ibid.*, p. 139.

³ St. John Chrysostom. *Works*. St. Petersburg, 1906, Vol. XII, pp. 688-689.

⁴ Father Aleksandr Elchaninov. *Records*. Paris, 1962, p. 81.

⁵ Romano Guardine. *On the Living God*. Brussels, 1962, pp. 18-19, 25-26.

⁶ Father Aleksandr Elchaninov, *Op. cit.*, p. 95.

⁷ St. Basil the Great. *Works*. Trinity-St. Sergiy Lavra, 1910, Part 5, p. 273.

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BOOKS AND PUBLICATIONS

Dr. Gamber's Works on Liturgics, 1964-1984

The year 1985 marks the 45th anniversary of the scholarly activities of an eminent liturgist, a Roman Catholic priest, Dr. Klaus Gamber, director of the Institute of Liturgics in Regensburg, FRG.

Dr. K. Gamber was born on April 23, 1919. During World War II he found himself in Greece where he experienced the influence and came to love the spiritual beauty of Orthodox divine services. In 1948, upon his return to Germany, he was ordained priest. After many years of pastoral activities (1948-1957), he entered the Prüm-Benedictine Monastery where he founded jointly with Father Alban Dold the Institute of Liturgics (in 1972 the institute was transferred to Regensburg). He graduated from the University of Munich, where in 1967 the Degree of Doctor of Philosophy was conferred upon him.

Dr. Gamber is the author of the research "Types of Euchologies" (1958), and of a catalogue of Latin liturgical manuscripts, *Codices liturgici latini antiquiores* (1963; 2nd ed. 1968); of several other works including the book *Liturgy the Day After Tomorrow* (Herder Publishers, 1966), articles in the periodical *Studia Patristica et Liturgica* (further abbr. *SPL*) and in its supplements; in the series *Textus Patristici et Liturgici* (*TPL*) and in the journal *Liturgie heute* (*LH*).

Dr. Gamber as a rule studies liturgical questions in their connection with patristics and ecclesiastical history. This is his special method of research, hence the importance of his works and their scholarly value.

* * *

Dr. Gamber's study of the liturgical heritage of St. Niceta, Bishop of Remesiana* († cir. 420 A.D.) occupies an eminent place among his works.

In the 1st, 2nd and 5th issues of the *TPL* (Regensburg, 1964, 1965, and 1966), Dr. Gamber published a catechetical manual for the Western Church, *Instructio ad competentes* whose author is Bishop Niceta. This work has come down to us in fragments in Latin. Published are extensive excerpts, including those not published earlier, accompanied by an introduction and commentaries. Dr. Gamber concludes that it is not only a catechetical but an exegetical work comprising the sermons of Bishop Niceta in the preparatory period before Baptism which took place on Easter Night, as well as the interpretation of the liturgical readings during Lent (principally the books on the Genesis and the Proverbs). The tractate *Instructio ad competentes* is a unique historical source of the early Roman Order of Divine Liturgy and the Sacrament of Baptism.

In the 7th issue of *TPL* (Regensburg, 1969), K. Gamber published another tractate of Bishop

Niceta of Remesiana: *Epistula de lapsu Susanna*.

In issue No. 1 of *SPL* (1967) there is the article "The Authorship of *De sacramentis*" (late 4th century), which is a collection of catechetical texts read to the newly baptized during Easter Week. It contains, similar to the earlier catechisms of St. Cyril of Jerusalem († A.D. 386), important information about the sacraments of Baptism and the Eucharist, moreover there are some liturgical texts adduced verbatim. Contrary to the opinion of many scholars, who consider St. Ambrose of Milan the author of *De sacramentis*, K. Gamber is inclined to the view that St. Niceta of Remesiana is the author; he supports his opinion with stylistic, historico-liturgical and other proofs.

"It is time to appreciate duly the Dacian bishop," says K. Gamber. He also surmises here that Bishop Niceta is the author of the collection of anonymous essays entitled *Ambrosiaster's Commentary on the Epistles of Paul*. Moreover some of them, for instance *Commentary on the Epistles of Paul*, are earlier essays of Bishop Niceta written back in Italy before he was appointed to the Remesiana See. Most probably the final edition of the celebrated hymn *Te Deum Laudamus* belongs to him as well (Irish manuscripts testify that Bishop Niceta wrote hymns).

Several of Dr. Gamber's works are researched into the history of early Christian liturgy in the days of the Undivided Church. Among them are "Sacrificium Laudis. On the Early Christian Eucharistic Prayers" (*SPL*, No. 5, 1973); "Sacrificium missae. On the Understanding of the Sacrifice and Liturgy of the Early Church" (*SPL*, No. 9, 1980); "Sacrificium vespertinum. The Liturgical and the Eucharistic Sacrifice in the Evening and Its Dependence on Jewish Rites" (*SPL*, No. 12, 1983); "The Sacrifice of the Church According to the New Testament and the Earliest Witnesses" (Supplement 5 to *SPL*, 1982), and "Cultus and Sacrament. The Understanding of Liturgy by Undivided Christianity" (Supplement 11 to *SPL*, 1983). All these works meet the general opinion on early Christian divine service as expressed in particular by the well-known modern liturgist, Protopresbyter Alexander Schmemmann († 1984): "The history of Christian divine services does not begin simply from the continuance of the traditional cult, even with new elements included, but from what may be defined as liturgical dualism. This is simultaneously a participation in the old cult and the presence, from the very beginning, of the new cult. The novelty of this new cult does not lie in its non-Jewish source, for it is Jewish in spirit and form, but in its relation to the old and traditional cult" (*Introduction to Liturgical Theology*, Paris, 1961, p. 70).

In early Christianity the decisive factor for the understanding of the Eucharist as the Sacrament of the New Testament, Dr. Gamber points

* Bishop Niceta's seat was in the city of Remesiana in Dacia, an historical region of the Roman Empire (now within Romania).

ut, was the prophecy of the Prophet Malachi on the forthcoming *pure offering* (Mal. 1. 11), as the Hebrew word "minkha" is translated by 0 translators. In the Christian Church the chosen people of God make the offering together with the priest. The real Priest is the Lord Jesus Christ Himself. The early Christian conception of divine service is met in St. Gregory of Nazianzus († cir. 390 A.D.), when he says: "The priest is called upon to stand with the Angels (at the altar), to glorify with the Archangels, to raise the offering to the heavenly altar, to officiate with Christ as priest, to renew creation, to restore the image of God (in man), to minister for the sake of the celestial world."

Stating with regret the rationalistic tendencies of the Roman Catholic divine service after the Second Vatican Council (the tendencies to be traced to the liturgical reforms of Martin Luther back in the 16th century), K. Gamber urges the return from the rationalized liturgy to the mystically experienced divine service. His interest and high estimation of the liturgical heritage of the Eastern Church deserves attention. He notes among other things that the Orthodox faithful gain piety principally from liturgy. Dr. Gamber writes: "We adhere above all to the early Christian opinion of divine service as a cult and sacrament which continues to live to this day in the churches of the East." And concludes: "Herein lies the ecumenical hope, since only a return to the Apostolic Tradition, a heritage common to both the Western and Eastern Churches, will make it possible to hold a fruitful dialogue with the Evangelical Christians" (with Protestants in general) (Supplement 11 to *SPL*, 1983). Dr. Gamber devoted several other articles to this question: "Ritus modernus, Articles on Reforming Liturgy" (*SPL*, No. 4, 1972); "The Common Heritage. Liturgical Reinterpretation Proceeding from the Spirit of the Early Church" (Supplement 1 to *SPL*, 1981); "Orientation on Orthodoxy. The Tradition of the Eastern Church as the Norm for Liturgy and Preaching" (Supplement 3 to *SPL*, 1981); "Reform of the Roman Liturgy" (*LH*, No. 2, 1981); "Light from the East? The Significance of Orthodoxy Today" (*LH*, No. 4, 1982); "Keep the Good Pledge. Revolution in Faith and Liturgy after the Second Vatican Council" (*LH*, No. 5, 1983) and, "Liturgy—Service before God" (*LH*, No. 6, 1984).

Refuting the extreme modernization of divine services, which lead to such extraordinary occurrences as the "Festival Mass" held in 1971 in Hofheim, FRG, Dr. Gamber, again and again offers readers in German translation patristic and liturgical texts of the One Undivided Church, in the hope of awakening in them a desire to return to and, to be overshadowed by, the One, Holy Catholic and Apostolic Church. He stresses that if the now separated Christianity wants to attain unity in faith, it should be orientated to Orthodoxy. Moreover, K. Gamber bases his arguments on the official documents of the Roman Catholic Church as, for instance, the Decree on Ecumenism of the Second Vatican Council which says: "It must be also noted that the Eastern Churches possess from the very beginning the treasure trove into which the Western Church has dipped many times in questions of liturgy, spiritual tradition and canon law" (Clause 14).

In his article "Light from the East?", Dr. Gamber points out in the introduction: "The modern Western Christians, who, in their faith, do not feel firm ground under their feet, should also seek salvation in the East, not, however, in pagan antiquity, and not in the Far East with its religions, but in the theology of the great Fathers of the 4th century, especially in the spirit of Byzantine liturgy."

In Supplement 12 to *SPL* (1984), there is the article "Explanation of the Byzantine Liturgy of St. Simeon of Thessalonica" († 1429), translated into German by Dr. Wolfram Gamber, with a foreword by K. Gamber. Also printed there is the text of the Liturgy of St. John Chrysostom translated into German by K. Gamber (first published in 1946 in issue No. 8 of the series *Holy Life*.)

K. Gamber comes to the conclusion that the nearest to the Eastern liturgy, especially to the one accepted by the Antiochene Church, was the Gallican liturgy of the 6th century. His following works are devoted to this theme: "*Ordo antiquus gallicanus*. Gallican Liturgical Rites of the 6th Century." (*TPL*, issue No. 3, 1965) and, "The Celebration of the Mass According to the Early Gallican Rite" (*SPL*, No. 14, 1984). It is interesting to note that the author traces the spread of this rite in the 6th century to practically the whole of the Western Church and remarks that it is still extant in residual form in the so-called Ambrosian Rite. Today it is used by the Orthodox in France.

Dr. Gamber merits praise for publishing a number of liturgical texts, part of which he reconstructed during his scholarly research. Among them are "*Sacramentarium Gregorianum I*. The Service Book of Pope Gregory I" (*TPL*, issue No. 4, 1966); "*Missa Romensis*. Articles on Early Roman Liturgy and Sources of the Roman Euchologion" (*SPL*, No. 3, 1970); "Sacramentaries of Boniface" (*TPL*, issue No. 12, 1975); "*Manuale Casinense. Codex Ottonianus latinus*" (*TPL*, issue No. 13, 1977, co-author S. Rehle). Especially noted should be the study: "The liturgical texts of the Church of Ethiopia" (Supplement 13 to *SPL*, 1984). The author regrets that Catholic missionaries in Africa are striving to instil other forms of divine service when, in the African area, for the duration of one thousand and five hundred years there exists its own Ethiopian Rite which is richly endowed, full of meaning, and dear to the people".

In conclusion mention should be made of a number of historico-liturgical and liturgico-archaeological works of K. Gamber: "*Domus Ecclesiae*. The Earliest Ecclesiastical Buildings in Aquileia as well as in the Alpine and Danubian Regions Before Early 5th Century in Liturgical and Historical Research" (*SPL*, No. 2, 1968); "Liturgy and the Construction of the Temple. Research into the History of the Mass and Temple Building in Early Times" (*SPL*, No. 6, 1976); "Research into the Liturgical Decoration of the Temple, Above All the Altar" (*SPL*, No. 10, 1981); "Research into the History and Liturgy of the Regensburg Church in the Middle Ages" (*SPL*, No. 8, 1979); "Research into Christianity in Bavaria and Austria in Roman Times" (*SPL*, No. 11, 1982).

Attached to the above works are numerous illustrations.

V. NIKITIN

The Rights and Obligations of Religious Societies

A religious society is formed in order to satisfy jointly religious needs and is an association of believing citizens (founding members of the society), who are of age, no less than 20 in number and reside in one district. A religious society may commence its work after it has been registered at the appropriate state bodies. This is necessary for the legality of the religious society to be recognized from the moment of registration. Moreover the registration signifies that a religious society takes upon itself the obligation of observing the USSR Constitution and the Soviet laws.

For administering the internal affairs of a religious society and for economic management the meeting of the founding members must elect an executive body and an auditing commission. The executive body handles finances, signs contracts and may act as plaintiff or defendant in civil, labour and other lawsuits in which a religious society may be involved.

A religious society may invite officiants of its cult and openly hold religious services and prayer meetings in a house of worship, which may be attended by the believing citizens of any age, and perform religious rites. If the religious rites and processions have to be held outside the premises of the house of worship the permission of the Executive Committee must be obtained. Permission is not necessary if the religious rite or ceremony is a part of the religious service and takes place round the house of worship and does not violate public order or traffic rules. With the permission of the Executive Committee religious rites may be performed in the homes of citizens. Religious rites may be performed without the sanction of the Executive Committee in case of grave illness—in hospitals, in the homes for the aged and invalids, and in prisons; in case of death—at home, the cemetery or crematory. The believing citizens, including children of ten and over, may be voluntary participants in religious rites. In the case of children religious rites are performed with the consent of their parents. Religious rites have no legal force.

A religious society enjoys the rights of juridical persons and as such may, if need arises, build or purchase, with its own money and according with the law, necessary premises; acquire means of transport, church requisites, and objects of re-

ligious cult with right of ownership. The purchase by a religious society of a building for its needs is legalized by a notarized deal. The building thus acquired becomes the property of the religious society.

A religious society has a right to take a lease on property or premises. An agreement may be made with the Executive Committee for the use by a religious society of a special house of worship free of charge. For prayer meetings, a religious society may make use of other premises leased from individuals or the executive committees of a district or city Soviet of People's Deputies. A religious society may own only one house of worship.

If the house of worship, living quarters and other premises happen to be state property leased to a religious society, government insurance must be paid by the society. Furthermore, the religious society must guarantee the safety of the given property; in case of loss or damage the society will be liable. The real estate or property owned by a religious society may be insured if it so desires.

A religious society has its own monetary funds accumulated from donations and collections made in the house of worship, the sale of objects of cult and the performance of religious rites. These are free of tax. The money is spent on the upkeep of the houses of worship and other property of the cult, on the wages of the servants of the cult and religious centres, as well as of workers and employees.

Possessing monetary funds, religious societies have the right to employ, on a permanent or temporary basis, workers and employees on contracts drawn up with or without trade union participation. Wages are determined by agreement with the religious societies but they must not be lower than the government rates of corresponding workers in state institutions or enterprises. Persons working for religious societies on contracts drawn with the participation of a trade union are protected by labour laws. Moreover, terms of contracts drawn up by religious societies without the participation of a trade union must not in any way contradict the existing labour legislation. If they do, the contract is considered invalid.





Church of the Epiphany in the town of Iykhvi, Tallinn Diocese



Church of St. John the Baptist in
the village of Ivanovskoye, Moscow
Diocese

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